

Of the Church • By the Church • For the Church

Luther League Review

The • Official • Organ • of the
Luther • League • of America

OUR AIM



Help Us Hit the Mark

The Luther League



of America
THE YOUNG PEOPLE'S ORGANIZATION
of the
UNITED LUTHERAN CHURCH IN AMERICA
427 Drexel Building
Philadelphia Pennsylvania

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Luther League Supplies

Our Slogan

A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

Luther League Pamphlets

Machinery of the Local League—Harry Hodges 2 cents
Training Our Juniors—Brenda L. Mehhouse. 5 cents
The Intermediate League—Rev. A. T. Michler 5 cents
101 Ways to Interest Juniors—Brenda L. Mehhouse 1 cent
Admission Cards 1 cent
When the Deaconess Came to St. Paul's—Mrs. C. E. Cronk 5 cents
How to Organize a Junior League—Brenda L. Mehhouse 2 cents

Luther League Topics

"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly in January, April, July and October

Each quarterly number ready on the 15th of the month preceding.

Single copies 1 yr. . . . \$.25	25 copies 1 yr. . . \$3.75
25 copies 1 quarter. . . 1.25	50 copies 1 yr. . . 6.00
50 copies 1 quarter. . . 2.50	75 copies 1 yr. . . 8.00
75 copies 1 quarter. . . 3.00	100 copies 1 yr. . . 10.00
100 copies 1 quarter. . . 4.00	

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

SENIOR

The Way—Jacobs \$1.25
Workers with God—Greever 75
India on the March—Clarke 75
In the Vanguard of a Race—Hammond 75
I Believe—Huntton 75
Six Years in Hammock Land (South America)—White 1.25

INTERMEDIATE

The Girl's Year Book—Y. W. C. A. Press \$1.00
Popular Life of Martin Luther—Singmaster . . . 1.75
Making Life Count—Foster 75
 Fireside Stories for Girls in Their 'Teens—Eggleston 1.50
Around the Campfire with the Older Boys—Eggleston 1.50
The Thoughts of Youth—Duny 75

JUNIOR

Next Door Neighbors—Applegarth \$1.50
India Inklings—Applegarth 1.50
African Adventurers—Mackenzie 1.50
Graded Bible Stories, Mutch, Vol. 1 (ages 5-7) . 1.50
Graded Bible Stories, Mutch, Vol. 2 (ages 7-10) 1.50
Graded Bible Stories, Mutch, Vol. 3 (ages 9-11) 1.50

Luther League Review

THE CONFIRMATION CLASS AFTER EASTER



GREAT deal is made of the young people before they are confirmed. Everybody in the congregation seems interested in them, and the whole congregation turns out on Palm Sunday to see them confirmed. But once they have become communicant members of the church, the congregation seems to lose all interest in them, and feeling this lack of interest many fall away from the church. What can be done to hold the young people to the church after they are confirmed? Of course many will say that the confirmed have made a pledge of loyalty and faithfulness to the church, and should keep that pledge inviolable. It is true that the young folks should sacredly keep the pledge they have made. It was a sacred vow they took upon their hearts. It was made willingly, and its sacred nature was fully explained to them. But the older members of the congregation have the responsibility resting upon their hearts to help the newly confirmed members to keep their pledge. Interest in them should not be forgotten. Every one of us likes to be noticed. It is a weakness most people have. If the parents, members of the church council, or some member of the congregation speak a word in season it will do much good. As soon as the young folks are confirmed plans should be made to secure their membership in the organizations of the church. The newly confirmed members furnish a splendid lot of material for teacher training classes, for the Bible class in the Sunday School, and for the Luther League. From those who yearly graduated from the confirmation class to communicant membership in the congregation, the church must look for its future leaders. If the church is wise it will pay more attention to the newly confirmed, and properly train and equip them for leadership in the church.

This is a task for the Luther League.

The "Luther League Review" and Its Uses

IF the LUTHER LEAGUE REVIEW were an ordinary paper with no special claim on the young people, there would be no real reason for speaking of its uses.

But, to begin with, it is the one official organ of the Luther League of America. As such it carries all the messages of the League's officers to our great Luther League army.

Second, it is of great importance to the Luther League for helping in the leadership and conduct of the weekly meetings. Every week leaders turn to this magazine for guidance and suggestions in their work of getting ready for the meeting. More turn to it that they may be able to take intelligent part in the meeting.

For these two reasons, if there were no others, we feel we can speak of its uses. But there are other reasons also.

The trade of Lutheran young people is the business of working together in Christian training and service, and the LUTHER LEAGUE REVIEW is their trade journal. It teaches them the trade, telling of the trade's progress, describing new trade methods, promoting the acquaintance of workers at the trade, and constantly attracting other young people into the trade.

Every Luther Leaguer ought to read the LUTHER LEAGUE REVIEW because it is his paper, made to his order, working for his interests, busy with his affairs, speaking in his behalf, providing him with the means of League efficiency. Every Leaguer who doesn't read it puts needless limits to his own League usefulness.

The League cannot get along without the REVIEW. It might try, but it won't get along. Leaguers could get along without telephones and rural deliveries and bathtubs and high schools and vacations. Yet why should they? When a thing doesn't exist we get along without it. But why should we try to get along without the REVIEW?

The REVIEW does not help all Leaguers equally. Some need it more than others, some read it more than others, some heed it more than others. But no Leaguer, from president to newest member, will say that it has no value for him. It is particularly valuable to the officers and the committee workers.

The REVIEW helps the president to know more about the League than any other member, which is his business. He finds the REVIEW a textbook, a road map, a League barometer, a combination tool, and a tonic for flagging energies. When he can get all this for \$1 a year—less than a 2-cent stamp a week—he must be a very short-

sighted president indeed if he doesn't see that in his business it is worth the price.

Its special advantage for the Devotional Committee is that it is a constant reminder that personal religion is the central idea of the League. It promotes Bible study, it fosters the spiritual life of the Leaguer. No real Leaguer can get along without the Educational Department of the REVIEW.

The REVIEW can do everything for the devotional meeting, if the leader will let it, except what he should do himself. Its pages are full of suggestions for the devotional part of the meeting, and he will use these, not parrot fashion but intelligently, so that, in spite of all his helps, he will be the real leader of the meeting. The Topics and Hints to Leaders as given in its pages are the very center of League life.

The REVIEW helps the committee in charge of securing recruits for the work of the Church. Through its Life Service Department it guides and directs the pulsing, throbbing instincts of youth, and turns their desire to "do something" for the Church into definite channels, securing recruits for work at home in the ministry, the diaconate, and all forms of local church activities, as well as candidates for the work in foreign fields.

The missionary reason for reading the LUTHER LEAGUE REVIEW is that it spreads missionary information. It helps create an active intelligence in mission study, missionary interest, Christian stewardship, missionary vision. It has never apologized for its missionary enterprise. Through its missionary topics monthly, through special missionary articles, and through its Missionary Department, it has led Leagues to support the various mission causes, and individuals to come to the decision to make missionary work their life work.

What about socials? Does the REVIEW help the Social Committee? Very much. It has always believed in wholesome and popular recreation for the Church's young people. It aims to get down to definite methods and practical plans in its pages "Hints for Your Social Meeting."

Some may ask, Is there anything in the REVIEW for the younger folks, the boys and girls? The answer is, Yes. The REVIEW helps to hold the boys and girls through the years when they are sometimes feeling a little too old, and sometimes a little too young, the very age when they are hardest to hold, and need to be held most steadily, through its Intermediate Topics. The leaders of these "teenagers" will find helps and hints for the work in the Intermediate Department.

In the same way it provides for the needs of the smaller children in the Junior Topics. The training of the children up to twelve, and the fitting them for future usefulness in the League and the Church, is provided for. Through its page "The Junior Department," and by articles on both Intermediate and Junior phases of the work, the needs of the children are met.

The secretary and treasurer are included in the list of the REVIEW's beneficiaries. The secretary is the League's information bureau; consequently he himself must always be informed. The treasurer is a much larger official than would be needed merely to collect dues and pay bills. He's the teacher of Christian stewardship, and all the League members are his pupils.

There is plenty of inducement held out by the REVIEW to those who are "just members." There are general articles that make good reading. There are articles about the workings of the League that even "just members" will want to know of. The League stands for all-round efficiency, not just for the specializing of the committee members. It aims at an intelligent and informed membership. And the REVIEW is the means thereto. More, the REVIEW is the League's link with the Church at large.

Last, but not least, the LUTHER LEAGUE REVIEW stands first and always for the sound principles of Lutheran doctrine and for their dissemination, and if for no other reason than for the furtherance of a Lutheran consciousness and loyalty, for a clearer understanding of these principles, should it be read by every Luther Leaguer, whose emblem is Luther's coat of arms.

The ideal relation of the Luther Leaguer to the LUTHER LEAGUE REVIEW is not commercial, at \$1 for twelve numbers, nor simply so much reading matter for leisure hours. The Leaguer and the REVIEW should be as inseparable as the engineer and his engine; each is as necessary to the work of the other.

WHY LUTHER LEAGUERS SHOULD TAKE THE REVIEW.

1 The President: Because it is a real leader of young people.

2 The Devotional Committee: Because it fosters personal religion and personal Christian influences.

3 The Life Service Secretary: Because it gives him methods and helps in securing volunteers for life service.

4 The Missionary Committee: Because it shows the reality and reasonableness of world evangelism.

5 The Social Committee: Because it emphasizes the joy of Christian life, and encourages recreation and amusement, as part of the young Christian's program.

The Secretary: Because it records and preserves the best League ideas and describes all noteworthy League events.

The Treasurer: Because it reckons all Christians as stewards, and shows them how to operate their stewardship.

The Intermediate leader: Because it gives the material for that very important part of the League work—the 'teen age.

The Junior Superintendent: Because it is a large help in training the boys and girls for the League of tomorrow.

Every League member: Because it is the one paper devoted to Luther League interests, a paper needed in every activity of the society.

THE LEAGUE'S PURPOSE CARD LUTHER LEAGUE OF AMERICA (Official Young People's Organization) of the

United Lutheran Church in America

MY PURPOSE

I desire to become a member of the Luther League of.....
and hereby affirm my purpose, that, trusting in Jesus Christ for strength and grace, I will:

(a) Pray and read the Bible each day.

(b) Attend the League meetings regularly, and take an active part in the work.

(c) Help to win others for Christ and His service at home and abroad.

Date.....

Name.....

Upon the above statement of purpose the Luther League of.....
gladly welcomes you into its membership, according to its Constitution.

.....President.

HISTORY OF A NEW LUTHER LEAGUE

First visit: "It's all a farce."

Second visit: "I don't think they amount to as much as they claim they do."

Third visit: "Well, I guess this visit didn't hurt me. Maybe I'll come again."

Fourth visit: "Say, that was a good program you prepared. I have a friend who might sing for you some night."

Fifth visit: "Why, sure; I'll lead the League for you next Sunday night."

Sixth visit: "O boy! It's great to be a Leaguer!"

IT PAYS TO ADVERTISE

"The codfish lays a million eggs,

While the helpful hen lays one;

But the codfish does not cackle

To inform us what she's done.

And we so scorn the codfish coy,

While the helpful hen we prize;

Which indicates to thoughtful minds

That it pays to advertise."

The League That Advertised

FROM THE EPWORTH ERA

THE League that advertised! Gracious! One can almost hear the shocked ejaculations of scores of good old church members who are still plodding along in the rut and wondering why there is no retinue of young folks in the rear to take their places when they lay down their jobs. It is so foreign to the preconceived notions of many good brethren and sisters—this blatant, persistent clarioning of wares through the daily newspapers—that the idea of coupling up this jangling medium with the staid and sober routine of the Church is incredible to them.

But it can be done, and done successfully, with no loss of respect and no lessening of the dignity of the Church. It has been done and is being done, and the pastor of the Church himself is emphatic in his declaration that advertising (just common, garden variety of newspaper advertising) has been the salvation of one department of his church that had been causing him grave concern.

The League of the First Church was just an ordinary sort of organization for years. The young people refused to attend the Sunday evening services, and the average attendance was twenty-five, with thirty-five a record, and fifty, goodness! impossible. The meetings were conducted by the older people of the church, who stuck religiously to routine programs, and a laugh was as foreign to the meeting as could be. Finally the pastor's daughter was persuaded to take the presidency of the organization, and there was a big change apparent immediately. She was a gifted, capable and pleasing young woman, and she promptly began a reorganization of the League. Young folk began to have a major share in the meetings, and the attendance grew more stable, but a hitch occurred. It was the same old group week in and week out. There would be a good program; but after it was over, as is the case in so many other things, those who were there neglected to do personal work, and so new faces in League meetings were a rarity.

Sunday night, January 29, marked a turning point in the policy of the League. A newspaper man suggested to the president that she let him apply advertising to the problem, and practically guaranteed that it would bring the young folk to the meetings. Being a modern young lady, she promptly took the offer, made the newspaper man chairman of the program committee, and figuratively said: "Go to it!" And he did.

Beginning the first of February, there appeared a small three-inch "ad" daily: "2—5—22 plus 645=?" The answer came Saturday, stating that the query meant that at 6.45 o'clock on February 5 there would be an interesting meeting at the League. The young folks were interested, and so were the elder folks. They came, and there were close to sixty on hand when the meeting opened. With the beginning of the following week a new "ad" appeared, and during the week news stories of what the League was doing and what it planned to do appeared. Saturday, the 11th, there appeared a quarter page "ad," urging the young folks to go to church, and especially to the League meeting. It so happened that Alton Packard, the famous cartoonist and humorist, was filling a date in the city at this time and he was persuaded to be the chief speaker at the League meeting Sunday night. The pastor agreed to turn the entire church service over to the League that night. The newspaper man ran an "ad" and story, and over 600 people crowded into church Sunday night to see the League put on its special service.

Before Mr. Packard left he was prevailed upon to draw a special cartoon for the League, and his cartoon was promptly used as the basis for a half-page "ad" that appeared the following Saturday. The "ad," coupled with the announcement of a special speaker, brought out 160 to that Sunday night's League meeting.

But the advertising was not confined to newspaper "ads" and stories. Every Sunday morning the people attending church are handed a small white card. On one side is the greeting, "Good morning, friend," a neat, small and catchy cut, and below it a brief invitation to come back at 6.45 o'clock for the League service. And the congregation likes it. In fact, so those charged with distributing the cards say, the people at church are already looking for the cards as soon as they step inside the church, and they have only been in use three Sundays (at the time this is being written).

Circus stuff! Not a bit of it—just commonsense tactics used by the successful business man in the secular lines applied to religion.

People can be attracted by advertisements, box car type, and the offer of something good. If they come once and have the privilege of seeing and hearing an interesting and bright League program, they will come again. A circular letter lands in the

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Missionary Department

"Go ye therefore into all the world, and preach the Gospel to every creature."

ten Pointers for Producing a Successful Missionary Program

1. *Plenty Preparation.* You must work hard in preparation for the meeting. If the pic is worth studying it is worth plenty hard study, research and reading all we can find on the subject. Those who take part must be made *enthusiastic* and *interested* in the subject. What will take work!

Parts should be assigned far in advance of the meeting.

2. *Previous Prayer.* How self-confident we are to try to do the Lord's work without prayer for a guidance. The leader and those participating in programs should engage in prayer, asking God to use them to show others the need He has for us all. We should be busy at His work. Several prayer meetings previous to presentation of the pic will be the best preparation you can make.

3. *Participation of Many in the Program.* The program is more interesting if there are many taking part. We all, too, are like the small boy who said, "We had fine meeting. I said a piece!" See that every Leaguer appears often on the program. Make every member responsible for the meeting—either helping to render the program or helping with arrangements, greeting guests, assisting with the music, etc. If you haven't enough jobs to go around, manufacture some.

4. *Prevailing Spirit Must Be One of Reverence.* Young people's meetings are usually enthusiastic and bubbling with joy and life. But there is no reason why they could lose the spirit of reverence and worship that is essential to every devotional meeting of the League. Remember that it is the Lord's work.

5. *Personal Element.* The facts given in the topic must be presented as *living* and *real*. We are talking about work that is being done in the year 1923! Go on an imaginary visit to the missions. Introduce

the missionaries—pray for them by name. Impersonations help to make the story *personal*. There should not be a "dry" moment—there will not be if you make the facts live!

6. *Pictures* help mightily in creating the right atmosphere. There should be a *picture exhibit at every missionary meeting*. Pictures speak. Some one should be busy a month in advance collecting pictures of activities in our mission fields for each meeting. Make them into posters, or mount on cardboard, individual pictures and pass them around. For excellent pictures see copies of "The Foreign Missionary," "The Annual Report of the Foreign Mission Board" and "Lutheran Woman's Work."

7. *Posters.* We all recognize the value of a poster to advertise our meetings, but do we use the "after-the-meeting" posters to disseminate knowledge to those who did not hear the program? Every live League might well use a poster to advertise the meeting, and a poster, on which several outstanding facts are attractively exhibited, for passing on a bit of missionary knowledge to "the other fellow."

8. *Poetry* has its place in missionary programs. But if you can't write poetry, try to put together a little rhyme or jingle—it's queer how little rhymes attract us. Suppose you send little invitations out to prospective new members, using a "cut out" bell with a little rhyme on it, something like this:

Missionary school bells

Ring the world around.

Glad messages they tell;

What a glorious sound!

9. *Put Into Practice* something that needs doing—something that you have learned at the meeting. Respond to some appeal that has been presented. Decide to do something to help the work of one of our fields. Each time an appeal touches our heart and we refuse to respond, each

time we ignore some urgent need, we harden our hearts and do ourselves injury. Decide as a League to pray for some missions or missionary; contribute to some mission cause, write encouraging letters to workers—*do something*.

WHAT YOUR DOLLARS WILL DO.

\$1.00 will pay for four months' tuition of a child in a Japanese Kindergarten.

\$1.25 will pay for the educational training of a Slav student for one day.

\$3.00 will pay for a child in the Japanese Kindergarten for one year.

\$3.00 will pay for the upkeep of the Chirala Hospital (India) for one day.

\$4.00 will help establish a Home Mission Church.

\$5.00 will pay the cost of the upkeep of the Bible Teachers' Training School in India for one day.

\$5.00 will pay the cost of the upkeep of the Converts' Home (India) for one day.

\$7.50 will pay the cost of the E. V. Day School, Liberia, Africa, for one day.

\$8.00 will pay the cost of the upkeep of the Home for Neglected and Crippled Children, in the Virgin Islands, for one day.

\$9.00 will pay the cost of the upkeep of the Rajahmundry Hospital for one day.

\$10.00 will help establish a Home Mission Church.

\$12.00 will pay for a parish visitor in the West Indies for one month.

\$12.00 will pay for a student (special cases) in Japan for one month.

\$13.00 will pay the cost of the upkeep of the Guntur Hospital, India, for one day.

\$15.00 will help toward the salary of a Home Mission pastor.

\$30.00 to \$35.00 will pay for a girl's scholarship in India for one year.

\$30.00 to \$35.00 will pay for a girl's scholarship in Liberia, Africa, for one year.

\$35.00 and up will support proteges.

\$40.00 will pay for a girl in an orphanage, India, for one year.

\$45.00 to \$50.00 will pay for a Bible woman in India for one year.

\$50.00 will pay for a Kindergarten worker in Japan for from one to three months.

\$50.00 will pay the support of a bed in an India hospital.

\$100.00 will pay a native Christian teacher in Liberia, Africa, for one year.

\$400.00 will pay one year's tuition for a Slav student.

\$1,000.00 will endow a hospital bed in India.

MISSION STUDY COMMITTEE.

Do you ever have any missionary meeting except the regular missionary topics?

Do you ever arrange a missionary program for the Sunday School?

Do you have missionary speeches?

Do you have Mission Sunday in the Sunday School?

Can bring missions in every Sunday—at every devotional meeting.

Put missionary interpretation in every lesson.

Once a month have a distinctively missionary meeting.

Do you have Mission Study Classes?

You can turn the missionary meetings of the Luther League into a study class.

Once a month, or better, have specific study of a book for six consecutive weeks.

If you cannot get a group for six weeks, then introduce it into your missionary meetings once a month.

One society tried it on Wednesday nights, turning their midweek church service for six weeks into a study class conducted by the Luther League, having an opening service together, and then dividing into groups.

In your missionary work, give impression, then have an outlet to impression by expression, for without expression impression becomes depression.

The most successful Mission Study classes are small groups, conducted in homes; less formal, makes for freer discussion.

The duties of the Missionary Committee (its aim is to promote mission study)—

Get members to read missionary literature.

Have "India on the March" read; give it as a gift.

Distribute missionary literature.

Inclose leaflets in letters, send out missionary post cards.

Attractive and most interesting leaflets of all sorts for all classes of people. Get your Luther League to distribute these.

Use literature in the development of the missionary programs—monologues, impersonations, readings, etc. This will mean much in the year's work.

Have reading circles; reading contests.

Get interesting books of missions read.

To Introduce Mission Study—Have a Mission Study Drug Store—a number of young people come with various afflictions and receive a remedy:

One rheumatic (only when time for meetings)—recommend "The Why and How of Foreign Missions."

One with eye trouble (only sees things at home)—prescribe "India on the March."

One with heart trouble (impervious to the needs of the world)—recommend a study of the Womanhood of the World.

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Life Service Department

"Wist ye not that I must be about my Father's business."

BY the time this article reaches the attention of its readers, many thousands, we hope, will have confessed Christ and will have publicly become members of the Church through confirmation. During the past weeks they have been meeting regularly to think about and discuss some of the great essentials of the Christian life. Now before the altar of God, in the presence of the assembled relatives, friends and fellow worshipers, these youths have publicly declared that parents did a most commendable and far-reaching act for them in baptism, and that now they are ready to assume some of the great spiritual responsibilities for themselves.

The League has with these new confirmants one of the greatest and most far-reaching of problems and opportunities. It is at once need of pointing out to them that when they unite with the Church it does not necessarily mean that now they are "completed saints" and that nothing more can be done either for their souls or God's kingdom. They must be reminded of the fact that the Christian life is a matter of growth and advancement; that it is a battle, a battle between the forces of right and the forces of wrong; that the devil will do his "bit" to make the new path just as rough as is possible; that he will constantly whisper false standards into their ears, telling them that after all it did not mean much and that they should sit down and be very much at ease in the kingdom.

The seriousness of this problem is at once apparent to us when we recall to mind that last year in the United Lutheran Church alone there were 40,000 who listened to strange and foreign voices and had to be classified in the column of "other losses." We would not have the right to question the sincerity of the persons composing this large group when they united with the Church. On the other hand, we can no less question the power and influence of the forces of evil in leading them away from

the Church and to soul peril, but also from what should have been active service in and for God's kingdom.

Let the League, then, first point out the need of personal consecration, but let it not fail to point out in the second place the equally important need of "getting busy" with God's work. Uniting with the Church means enlisting in Christ's army, but it also means the acceptance of his program.

Xerxes, when at the Hellespont with his army of a million and a half men, cried, "I would I had as many soldiers as men." The Church is not interested in mere numbers; today it wants men and women who count, not merely those who are counted. The future possibilities of the Church are vast and far reaching; the forces arrayed against the Church are powerful and aggressive. But if those who have seen the vision of the coming kingdom are endowed with faith, courage and conviction, give themselves in wholehearted service to the Church, there will be a glorious triumph in the fight for human rights, human justice and human brotherhood.

It must be pointed out that "we are ambassadors of Christ," that every one of us is appointed. "As My Father hath sent Me, even so send I you." "Ye shall be witnesses unto Me."

Jesus has bid, "Follow Me!" That is not an abstract command. Loyalty to Jesus is not merely a term. It becomes clear, concrete, decisive, when we come to understand the Cause for which He gave His life. Then we understand the tremendous moral import of personal devotion to Him.

When Garibaldi cried to his men, "Follow Me!" they followed him because he stood for a great cause. They turned not their back when he proclaimed: "I promise you forced marches, short rations; bloody battles, wounds, imprisonment and death." For they knew the significance of loyalty to their general.

So Jesus claims men's loyalty in the in-

terest of an enterprise to which no man need be ashamed to give his allegiance—to bring in God's Kingdom of brotherhood on earth.

Is the Christian soldier less mindful of his duty, less devoted to his leader, less consecrated to his cause? He should not be; but our doubts arise when we realize that 40,000 Protestant churches of America are pastorless; that 10,000 Home Mission fields are without missionaries; that 500 United Lutheran Church churches are calling for pastors. This does not even mention the "unplowed fields." Surely, "the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

League and Leaguer, have you helped to answer that prayer? How many decisions for definite life service did you have on decision night on on the Day of Prayer for Colleges? Send in your report to the Life Service Secretary. Our National Treasurer has spoken well when he said, "We have played long enough." It is time to prove the sincerity of our professions.

Get these tracts from the Board of Education, 212 and 213 Evangelical Building, Harrisburg, Pa., and distribute them to League members for reading and discussion:

"Is the Ministry an Attractive Vocation?"

"Every Man's Life a Plan of God."

"What Shall I Do with My Life?"

"Fall In—The World Call."

"Will It Pay?"

"Profit and Loss in Recruiting."

"Who Calls? Second Call."

"You Fathers, You Mothers."

"An Appeal to Mothers."

"Living the Life."

"The Object of the Ministry—You."

"The Mildred Welch Series."

These are free for the asking.

THE LEAGUE THAT ADVERTISED

(Continued from page 6)

waste basket, and, besides, is expensive. An advertisement spread out before their noses in the daily paper, with the additional jog to their memory on a Sunday morning when they go to church, does the work effectively.

But there is one great and important thing that must be remembered. If the League advertises an "unusually interesting program for the Sunday night service," etc., that sort of a service must be served. Fool the people once and say goodbye to them!

The First Church League tells the people to come and enjoy a good service, and then gives its crowds a little better than it promised, with the result that the people are

talking about this organization and the young folk are coming in increasing numbers.

The League, like everyday business, has something to sell to the young folk, although the medium of exchange is different. Where business offers a commodity the League offers the Church as a young man's or a young woman's rallying place. The League must make its meetings so attractive that once a young person attends he or she has the desire to come again. They buy the first attendance with curiosity and subsequent ones with satisfaction. Going to church is a habit; and once the League gets the young folks in the habit of attending their part of the Church services, it is only a matter of time and patience until the Church's other services are equally attractive.

The League is much like the recruiting service of the army and navy. Tomorrow's stewards, preachers, missionaries, and laymen are today's young men and women, boys and girls, and the gateway for them into the Church (between the time they have grown up in the Sunday School and maturity) is via the League meeting. The recruiting service applies advertising to its problem, and the application of advertising to the League's non-attendance problem, provided it is backed up by really interesting meetings that are not allowed to lag or grow dull, will come as close to solving the problem as anything in the world. L. L.

MISSIONARY DEPARTMENT

(Continued from page 8)

One paralyzed (holding hand tightly over pocketbook)—a copy of "Money, the Acid Test."

One with brain fag (reading too much Cosmopolitan, etc., and nothing else)—a normal dose of The Missionary Review of the World.

One with nervous trouble (wanting to do something)—Red Cross and Americanization work.

Last of all—a salesman—with all the Mission Study Books to be studied, which are distributed.

THE MUSIC COMMITTEE.

Does music have anything to do with the proper reception of the message of the meeting?

Plan duets, quartets and other special musical features.

Have appropriate hymns.

Does it take time to select appropriate hymns? Yes; it is time well spent.

Bring out the theme of the meeting in the hymns used.

Can worship God through song.



Methods

ADOPT a motto for your society—a good one for a Luther League is: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth."

PROCEDURE FOR YOUR MEETINGS.

What shall be the parts of the meeting? Devotional? Business? Social?

Shall we have devotional service first, then business, then study of a topic, then social?

Shall we combine a devotional meeting with business? Devotional with social?

Best plan is to have a devotional meeting on Sunday.

A business and social through the week.

Most societies find it best to have a devotional meeting every Sunday, and a social once a month.

Devotions and socials do not mix well.

Social meetings are absolutely right; we need them in our work, but they detract from the devotional spirit, and the impression of a meeting is so often lost if we follow it with a social.

Socials should be held regularly. We can take the Lord with us in our play just as well as in our study, and they can serve a religious purpose.

The devotional meeting should have one central theme—one definite idea in view—and we lose out and forget this if we follow a meeting of inspiration by a social.

Have socials at another time, and keep devotional meetings and programs intact.

Have a demonstration meeting on the work with the Negro (in line with this year's study).

Have a poster to advertise the meeting.

A program of the Negro's contribution to our store of culture with music, songs and stories of the colored race, ending with a plea for a closer sympathy for the Negro race, and a prayer that our prejudices will be removed.

A meeting of this sort, and every impression sought to be given would be completely ruined, if followed by a social.

THE DEVOTIONAL MEETING.

Open with devotional service.

Follow with roll call. (Can put this first

on program and get it out of the way, or leave it until the business part of the meeting.)

Devices for roll call:

Respond with Bible verse.

Respond with the name of a missionary.

Personal service record—Respond with one act of service done; one missionary fact; one fact of church history.

Business—Dispense with business quickly; make it pointed, don't drag; begin on time, end on time.

COMMITTEES.

The Devotional Committee—

Should plan the devotional periods of the meeting, and make them truly devotional.

Have prayer topics studied in regular programs.

Aim of this Committee is to foster the personal prayer life of each individual and the daily study and reading of the Bible.

Find out how many read their Bibles daily.

Have prayer lists in the society.

Encourage members to have personal prayer list.

Foster and encourage the prayer life of all.

Develop Bible study in the society.

Organize Bible study classes.

Prayer is Power—As the lives of those who have great prayer life attest.

Develop a prayer list for your society.

Have something specific to pray for—outgoing missionaries—those on the field, etc.

Have brief period of prayer each morning—the Morning Watch.

Different kinds of prayer at the meeting—Sentence prayers; longer prayers.

Ask the Leaguers to pray before the meeting, do not wait and call on them to pray extemporaneously; real, thinking prayer requires preparation.

Close your meetings with a Friendship Circle—where all form a circle, sing one verse of "Blest Be the Tie That Binds"—and a closing prayer.



The Social Meeting



FORMAL GOOD TIMES AND "PARTIES"

THE more formal party or festivity has its place in the Luther League social program.

We all like to slip into a pretty light dress (or into our best suit!) and meet for some function at the church which promotes sociability.

Young people like attractive things, and these formal socials should be made just as interesting as similar events in our homes.

Suitable decorations, favors, place cards, etc. (all of which are not expensive, and which can be secured in endless variety from Dennison Manufacturing Company, Philadelphia, Pa.), should be used.

Some festivities of this character are receptions to new members, entertaining of various groups in the church (choir, etc.), by the League, Inter-League events, and group banquets or dinners of various kinds.

THAT "EASTER RECEPTION."

Be sure to welcome the newly confirmed into the League.

A reception should be given by the League.

Even though the congregation gives one, it pays for the League, at its first meeting after Easter, to arrange an informal reception.

Do not make this too stiff, or too prolonged, nor too long after Easter.

Ferns and flowers should decorate the room.

Let music—vocal and instrumental numbers—fill up the time while the guests are gathering, and have the same at frequent intervals during the evening.

Have the League officers especially responsible for seeing that the new members become acquainted with the young people of the congregation.

Use these ways of "mixing" people and "breaking the ice":

Have each one secure as many autographs as possible in a given time.

Have a reception line in which each joins after having shaken hands with all in line.

Distribute cards numbered in groups (A1, A2, A3, A4, A5, B1, 2, 3, 4, 5, etc.), and have each group find one another.

Have attractive refreshments.

A fruit salad; dainty sandwiches, olives and crackers; or cake and fruit lemonade—if you are tired of the proverbial ice cream and lady fingers.

While all are gathered about the tables, brief remarks by the President as to the aims of the League and plans for the work would not be amiss.

A LEAGUE BANQUET.

To celebrate your anniversary, or to open the season, or stimulate new interest, arrange a League banquet.

Divide the League into five groups as they assemble, seating them at five tables, each variously decorated in one of the League colors.

A simple menu should be served.

The toastmaster should call for five speeches, to be given by a representative from each table, something along these lines:

Black (Devotional)—The Work of Our Society—Our Devotional Meetings.

Red (Social)—Good Times in Our League.

White (Study)—Our Topics and Reading Course, or Bible Study in the League.

Blue (Missions)—The Missionary Activities of the League.

Gold—The Future of Our League.

A JUNIOR WORKERS' SUPPER.

(District or State Chairmen note.)

Get the Junior leaders of your city or district together frequently.

Make this an informal conference on the work.

Gather together a display of all the literature, books, posters, and other material available.

Have short three-minute talks from a number of the leaders.

Have as place cards sample invitations to Junior meetings—which can be made from crepe paper napkins.

Put at each place leaflets on Junior work ("101 Ways to Interest the Juniors"—1 cent each—is a good one; order from this office).

Make your plans for this supper for a rally for the Juniors and a series of conferences to study the Junior Topics.



General Secretary's Letter

DEAR LUTHER LEAGUERS:

From the cover page you will note that the campaign for LUTHER LEAGUE REVIEW subscriptions is on. As per the action of the Executive Committee, the price for single copies will be \$1, and clubs of ten or more 75 cents.

The REVIEW is very fortunate in having induced Mr. O. C. C. Fetta, of Indianapolis, to accept the chairmanship of the committee, who is an enthusiast for the REVIEW, and usually "puts over" that which he undertakes.

The REVIEW is very fortunate, in the second instance, in the personnel of the Campaign Committee. Here they are, all live wires: Mrs. S. T. Peterson, Chicago, Ill.; Miss Beulah Lyerly, Granite Quarry, N. C.; Herbert M. Fischer, Omaha, Neb.; John Einsenmayer, Mansfield, Ohio; Rev. Fredrick Melville, Fort Plain, N. Y.; Miss Hulda Mueller, Fort Wayne, Ind.

The Germans have an adage that "all good things go in threes." Therefore the third fortunate feature of the REVIEW campaign must be a responsive and co-operating constituency, and, gentle reader, this means you.

The need for the REVIEW is obvious. Read the article, "The LUTHER LEAGUE REVIEW and Its Uses," on another page. The Pennsylvania League Bulletin in its recent issue makes the following statement: "LUTHER LEAGUE REVIEW. Did you read the January issue of the REVIEW? It's full of good things. 'We've Played Long Enough,' the revised Constitution of the Luther League of America, the 'Missionary Department' with Mrs. Sease, the Secretary introducing herself, the 'Life Service Department' by Rev. C. A. Portz, the Secretary-in-charge, the 'Methods' section, 'The Social Meeting' that will give you suggestions for a pleasant evening for your League, the 'General Secretary's Letter' that gives interesting news from time to time, 'Educational Department' that you can't do without if you expect to have a successful devotional meeting, the 'Intermediate Department,' which you will need to help develop the work among the 'teen-age boys and girls, the section from which we can all

gather inspiration for better work, that is the 'Junior Department,' in charge of Miss Brenda L. Mehlhouse. Talk about 'pep,' you've got to read the REVIEW to get it. We don't see how a real, live, honest-to-goodness Luther Leaguer can get along without the REVIEW. Let every District President appoint a committee and in turn every local president a committee to secure new and renewal subscriptions. Not standing committees that stand, but active committees that act. With ten thousand or more Leaguers in the State of Pennsylvania we should have a like number of subscriptions for the REVIEW. Come on, let's make it 100 per cent. Five years from now the Church and the Kingdom will reap the results."

We must have ten thousand new subscriptions at \$1 to make the magazine self-supporting. We are counting on the loyalty and support of every Leaguer in the campaign and of course you will not disappoint us. When Mr. Fetta and his committee call on you, please be immediate and liberal in your response. Team work will spell success for the campaign.

The Executive Board of the United Church felt itself powerless to appoint a Young People's Day, believing that to be the prerogative of the Church itself. It has, however, heartily endorsed the Sustaining Membership plan, and Dr. Knubel has become the first sustaining member. That the plan is popular is evidenced by the following names, whose owners have enrolled: Drs. Trexler, Leitzell, Weller, Burgess, Hoover, Haas, Hulthausen, Cox, Tulloss, Krueger, Keyser, and Messrs. Eilert, E. C. Miller, H. C. Miller, F. J. Walter.

The Luther League of America is the only denominational young people's organization not supported by its Church. Would it not be fine to continue that record? Help by becoming a Sustaining Member.

We are launched on our three-fold objective; the REVIEW Campaign and the Sustaining Membership Department are the first steps, help us put them speedily across, that we may advance to the second.

HARRY HODGES

HARRY HODGES, Editor,
Philadelphia, Pa. Send all
articles, communications
and news items to the
Drexel Bldg., Philadel-
phia, Pa.

Luther League Review

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IN THE INTERESTS OF

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RELIGIOUS BOOKS

During the past month the circulation of religious literature was emphasized by the letter of endorsement—the next thing to an official proclamation—which the President, himself a devout churchman, wrote in support of the plans of those who make such books available.

The term religion is increasingly broad in its application. It has ceased in enlightened places to signify long faces, the rigid austerities of ritual, a gloomy piety of denials, and penitence and fasting. The books that are the reflex of the spiritual life of the age express these brighter, optimistic and constructive moods. They sound the note of service. Nor are they content to reiterate the cant of those whose religion is a professional and lucrative vocation merely. They express the point of view of those who feel an earnest and a burning conviction in everything pertaining to moral and social issues.

The tiresomely didactic is absent from the modern book of the species. Anecdote and illustration play their breezy part in exposition, even as the moving picture is made the auxiliary to secular and religious education. The good books do not have to be goody-goody. There is an absence in the modern literature for children of the painful maudlin piety that used to be smeared all over the pages of the typical volume composed for Sunday School consumption. Today religious views are taken out into the open and fumigated, to the gain of readers and writers, too.

More and more people are discovering the readableness of the Bible. They learn that it is a library in a volume and that its riches are inexhaustible. To think that religious books are merely for the libraries of clergymen is a failure to recognize the abundant and various provisions of biography, of history, of art and archeology, of ethics and social science, of travel and of

stimulating fiction that is included properly under that comprehensive name. Religious books really are all the books that tell the truth about human life, with an emphasis not on the evil that men do, but on the nobler aspiration of mankind.

The Luther League is recommending such books in its Reading Courses listed on page 2.

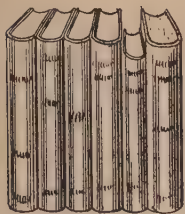
OUR EASTER

The joy of the world is the resurrection. The earth rises in the glory of myriad resurrections. The world is new in its new life. The highest life in all the visible world is man's life. The highest resurrection in all the world is man's resurrection. The lower orders of life are only the shadows of his. The humbler forms of resurrection are only the reflection of his. Our Easter is the spring of our spiritual life. Christ's resurrection is ours. He went into our death and He brings our life out of our grave.

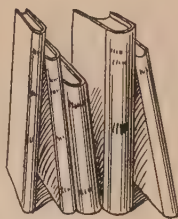
We rejoice not in a great and heavenly spectacle, but in a glorious and heavenly gift. There may seem to be death all around us, but there is life all through that death, and it is our life. In the midst of death we are in life. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

THE LUTHERAN CHURCH

The first Protestant Church in Alaska was Lutheran. The only Protestant Church in Bethlehem, where David and David's royal son, our Lord, were born, is Lutheran. The first book translated into a language of the American Indians was Luther's Small Catechism. The first translation of the Bible into any language in India was Ziegenbalg's, a Lutheran missionary, of 1718. The first Bible printed in the United States was Luther's version, printed in Philadelphia in 1743.



Educational Department



READING THE NEW TESTAMENT THROUGH DURING THE YEAR 1923

(The Gospels will be read in harmony.)

Sunday, April 1. The Barren Fig Tree. Luke 13:1-21.

Monday, April 2. Journeying Toward Jerusalem. Luke 13:22-35.

Tuesday, April 3. Jesus Dines with the Chief Pharisee. Luke 14:1-24.

Wednesday, April 4. The Cost of Discipleship. Luke 14:25-35.

Thursday, April 5. Jesus at the Feast of Dedication. John 10:22-42.

Friday, April 6. Three Parables. Luke 15:1-32.

Saturday, April 7. Two Parables. Luke 16:1-31.

Sunday, April 8. Discourse on Forgiveness and Faith. Luke 17:1-19.

Monday, April 9. The Call to Bethany. John 11:1-37.

Tuesday, April 10. The Raising of Lazarus. John 11:38-57.

Wednesday, April 11. The Coming of the Kingdom. Luke 17:20-37.

Thursday, April 12. Two Parables. Luke 18:1-14.

Friday, April 13. Jesus' Teaching Concerning Divorce. Matt. 19:1-30.

Saturday, April 14. Jesus Blesses Little Children. Mark 10:1-16.

Sunday, April 15. The Laborers in the Vineyard. Matt. 20:1-19.

Monday, April 16. The Rich Young Ruler. Mark 10:17-37.

Tuesday, April 17. The Rich Young Ruler. Luke 18:15-43.

Wednesday, April 18. The Request of the Mother of James and John. Matt. 20:20-34.

Thursday, April 19. The Healing of Two Blind Men. Mark 10:35-52.

Friday, April 20. Zacchæus. Luke 19:1-28.

Saturday, April 21. Jesus Arrives at Bethany. John 12:1-19.

Sunday, April 22. Triumphal Entry and Cleansing the Temple. Matt. 21:1-17.

Monday, April 23. Triumphal Entry and Cleansing the Temple. Mark 11:1-19.

Tuesday, April 24. Triumphal Entry and Cleansing the Temple. Luke 19:29-48.

Wednesday, April 25. Parables and Miracles of Jesus. Matt. 21:18-46.

Thursday, April 26. Parables and Miracles of Jesus. Mark 11:20-12:12.

Friday, April 27. The Parable of the Wicked Husbandman. Luke 20:1-19.

Saturday, April 28. The Parable of the Marriage of the King's Son. Matt. 22:1-14.

Sunday, April 29. Jesus Questioned. Matt. 22:15-46.

Monday, April 30. Jesus Questioned. Mark 12:13-37.

FIFTH SUNDAY AFTER EASTER.

May 6, 1923.

A PRAYER PSALM

Psalm 26:1-17.

DAILY BIBLE READINGS.

Monday—Psalm 55.

Tuesday—Psalm 56.

Wednesday—Psalm 57.

Thursday—Psalm 61.

Friday—Psalm 64.

Saturday—Psalm 40.

HINTS FOR LEADERS.

Make this an entire Prayer Program. Begin the meeting with silent prayer. Several Scripture lessons may be used. These may be the prayers found in the Bible. The following are several: Lord's Prayer, Matt. 6:8-15; Christ's High Priestly Prayer, John 17:1-26, and David's Worship and Prayer, II Sam. 7:18-29. Scatter these lessons through the program.

Splendid material can be gotten from Stump's Small Catechism, page 111. The Sunday School Lesson for February 11 was on "The Spirit of Prayer." Much valuable material can be found in the Augsburg Teacher on this lesson, as well as the other Sunday School helps that were used for this study.

Begin praying as a League for definite people or objects. Let the members of the League in their private as well as their public devotions ask God to bless some individual missionary or some phase of the Church work.

This meeting should be planned to awaken the prayer life in some of those who attend.

THE TOPIC.

Prayers are so common to us we often fail to give them due consideration. We

learned to pray in the home. We join in the united petitions at the Church worship. There is seldom a religious gathering without the expression of this habit. A study of the religions of the world will reveal that praying in some form or other is common to most of them.

Pray.—To pray is natural for the Christian. We need a confidant unto whom we may unload the burdens of our hearts. We want some one to whom we can bring our joys and sorrows. There is no closer friend than Jesus. His ears are ever open to hear the cry of the distressed or the shout of the joyous.

The vital link which binds us close to God is prayer. Prayer is not a set form of words. We often pray in our daily conversation and hardly recognize it. Many phrases that pass our lips are petitions unto God for the welfare or condemnation of our friends or enemies. There can be prayer without the utterance of a single word. God reads the heart.

Pray-ers.—We are Christians. We use the life of Jesus Christ as our ideal. He was constantly praying. He sought the quietness of the mountainside often and spent the entire night in prayer. This was His method for gaining strength for the tasks before Him. Martin Luther said that he had so much to do that he could not accomplish it all without spending two or three hours in prayer each day. We are not pray-ers enough. Our entire Church needs to advance on its knees and not leave this part to be carried on by the few devout pillars.

There is such a thing as getting into a prayer attitude. It is not possible for all of us to seek the retreats of the city or country. However, we cannot concentrate on the vital principles of life in the midst of our busy occupations without striking some attitude that will call for a different frame of mind. The prayer posture is with folded hands and closed eyes. In this position we shut out the world about us and the spirit of God has an opportunity to momentarily dwell in us.

Prayer.—Many of our prayers are petitions of complaint unto God concerning our earthly conditions, or they are filled with selfish requests. True sincere pray-ers give God the glory for His manifest love that is ever present about us.

Our talking with God should include more than supplication. Adoration is an important item. God wishes His name to be worshiped. Thanksgiving can hardly be eliminated. There are many things we receive every day which come to us or are given to us out of the goodness of our Creator's heart. Confession should be a

part, for we know we have transgressed God's holy commandments. Our petitions should broaden out into the fields of activity all over the world. The self-forgetful prayer is becoming unique among Christian people. The strength of our faith determines what we shall receive.



Sunday after Ascension. May 13, 1923.

WHY WE BELIEVE THAT JESUS CHRIST IS THE SON OF GOD

John 20:24-31.

DAILY BIBLE READINGS.

Monday—Matt. 16:13-17.
Tuesday—Luke 1:1-3.
Wednesday—Acts 2.
Thursday—Acts 9:1-22.
Friday—Mark 15:33-39.
Saturday—Hebrews 1-2.

HINTS FOR LEADERS.

Scripture lessons appropriate for this program are Matt. 3:13-17 and Matt. 16:13-20. Some time during the evening have the entire League repeat the Apostles' Creed. If you have some members who were lately confirmed, perhaps they will give from memory the meaning of the Second article of the Creed.

The Parables or the Miracles of our Saviour will be splendid as stories in connection with this topic. One of the Parables or Miracles dramatized would add a new feature to the program.

Use hymns entirely about Jesus Christ, such as, "Beautiful Saviour, King of Creation" or "I know that My Redeemer Lives." Do not neglect the music feature of your program. If any of your number play some instrument, such as the violin, have him play a hymn as part of the exercises. Group singing is always effective.

THE TOPIC.

There are many branches of religion in America. Most of them claim that they are parts of the Christian Church. Their teachings often are not in accord with Christ or His principles. Many of them are wolves in sheep's clothing. This is a time when Christian people need to be on guard. There is much literature published and broadcasted that is tainted with every conceivable kind of error. Often the error is so well covered the average reader does not detect the poison until it is too late.

The keynote of the question at issue is the conception of Jesus Christ. It is the age-old inquiry, "What think ye of Christ, Whose Son is He?" If we can not answer that "He is the Son of the Living God" without any reservations or qualifications, we had better look into our religion. We are Christian because we believe in Christ. Christ is the God—Man. Jesus is His

human name. Christ is His divine name. We have no right to be called Christian unless we believe that Jesus Christ is the Son of the Living God.

We believe that Christ is the Son of God because He said so. He declared that He was equal with God. (Jn. 10:24-42.) He often referred to His Father in Heaven. Christ made a distinction between His reference to His Father and our privilege to speak of our Father in Heaven. The phrase that He used was "My Father and your Father." The Father acknowledged Christ's sonship at His baptism and transfiguration. The disciples who lived with Him in close relationship confessed that Jesus was the Christ, the Son of the Living God.

Christ proved that He was the Son of God. He met the challenge of sin on every occasion and conquered. The forces of evil tried to destroy His plan of salvation, but they were not successful. Christ was sinless but He faced sin and its consequences for us. The traps that were set by His enemies were of no avail. His perfection was beyond question. His life and character has been and will always be the ideal of the Christian.

He proved it by His teaching. "Never man spake like this man," was the judgment of the officers who had been sent by the Pharisees to take Jesus and lock Him away from the multitude which He attracted. His words are still for us the ideal in our lives. He brought an eternal message to the world. When He opened His mouth truth dropped for the hungry souls of earth. These facts and precepts are ours today.

The greatest proof of all was His resurrection. Jesus had performed miracles. He had brought death back to life. But these things had been accomplished by prophets before Him. Jesus Christ did more. He conquered death in Himself. The risen Lord is the most joyous message the world has ever heard. The resurrection brings new life and hope to a lost creation. The climax of the Saviour's sonship was on the resurrection morn. The world is saved through His life and sacrifice.

Jesus Christ was an historic character. He lived on this earth. His record is true. The accounts we have of His life are facts of history. Sound judgment based on the historic fact and enlightened by the Spirit of God will convince any reasonable person that Jesus Christ is the Son of God. If we were mere man or only a great teacher, so many assert, our lives would mean as much to humanity as His does. It is only through the blood and sacrifice of the Son of God that we have any claim at the throne of grace.

Whitsunday.

May 20, 1923.

SOMETHING IN THE BIBLE THAT HAS HELPED ME

Psalms 19:7-14.

DAILY BIBLE READINGS.

Monday—Isaiah 6.
Tuesday—Isaiah 53.
Wednesday—Daniel 6.
Thursday—Gal. 5:16-25.
Friday—1 Cor. 13.
Saturday—Rev. 7.

HINTS FOR LEADERS.

Favorite Bible verses or passages can be used instead of a Scripture lesson. Our young people have neglected the memory features of our programs. You will always be able to find some of your members who will memorize passages of Scripture and quote to the League. This is an important part of the League development.

Let the leader inquire, as a number on the program, how many have some form of family or individual prayer in their homes. This could be ended with a definite plan for prayer outlined by some member of the League. "How to use the 'Helps for Devotions in the Home' that come weekly in the Lutheran" would develop one plan that may be effective. Strive to establish in every home, connected with the organization, family prayer.

Stories for this program could be along the line of an "Experience Meeting." Let some of those who are present tell what some part of the Bible has meant to them.

Ask that all bring their Bibles to the meeting. Let it be credited in some way to their attendance if they have their Bibles.

THE TOPIC.

The Bible is the greatest book the world has produced. Its truths are eternal. This book of books is a work of God for men. "Holy men of God spake as they were moved by the Holy Ghost." There are many parts and divisions in it. However, there is one central theme that runs through the Bible, from Genesis to Revelation. The salvation of mankind through Jesus Christ is the message that lives through its hundreds of pages.

The fullness of this news is not given until the latter part of the volume. The character and life of the Saviour who was long promised is not revealed until the "fullness of time," however the faith of those who lived and died before His Advent included them in the benefits that come with the incarnate Son of God.

We Christians study the Bible. We have our weekly discussions of sections of its text in our Sunday schools. The sermon at every service is based upon some part

of its message. Christians get some information from the Bible several times each week, even though the Book is not opened in the home. All these opportunities cannot replace the handling of God's Word with our own hands and read for ourselves from the pages that contain for us the message of eternal life.

There is one message. But that one message has many parts. The facts that go to make up the "good tidings" or that develop from the one central truth may touch us in different ways. Salvation is for all; however it does not reach us all in exactly the same channel. We do not have the same identical experiences. Many of them may be kindred but not the same. We come to these experiences and convictions from our contact with the message that the Bible brings to our hearts and lives. The Spirit of God operates only through the Word and Sacraments.

The power of the Holy Spirit continues to influence us after our conviction of Sin and the need and acceptance of the Saviour. His work is to help each of us in our strivings for perfection. Our reading awakens in us through the operations of the Holy Spirit a desire for a better life. We are not all of the same temperament. We do not need the same advice. We do not have the same temptations. Our helps will be different. The Holy Spirit operates in a manifold way, but always for the same purpose.

God's law has awakened in many a desire for consecration. His precepts have meant most to others. The love of the Son of God as it was manifested in the world has caused more than thousands to strive for better things. The sacrifice of Christ on the Cross has stirred many a selfish heart to fullness of life.

Some one part or truth has influenced each of us more than any other section, and yet all of its message is a treasure that none would care to lose. Let us tell others what has helped us, for it may be the message their lives have missed.



Trinity Sunday.

May 27, 1923.

THE GOSPEL OF THE PLOW

(Industrial Missions)

DAILY BIBLE READINGS.

Monday—Amos 1.

Tuesday—Acts 18:1-5.

Wednesday—Acts 20:17, 18.

Thursday—2 Thess. 3:7-13.

Friday—1 Tim. 3:9-14.

Saturday—Romans 12.

WHY INDUSTRIAL MISSIONS?

Some critics have said: "Missionaries are such impracticable people. What the heathen need is something more than

psalm singing and theology. They should be taught to use their hands—to 'saw wood' for instance." Those who offer such criticisms do not know of the extensive industrial mission movement of today. A watchword of the monk in Middle Ages was "By the power of the cross and the plow." This watchword has a new meaning in the twentieth century. In every land the gospel of the plow, the chisel, and the saw is steadily being felt. A complete list of the industries taught in our various mission schools would astound the uninformed American, who sometimes supposes that the missionary's only method of approach is by standing under a palm tree preaching. Here are some of the things taught in mission schools:

Architecture, carpentry, masonry, furniture making, rug making, rope making, shoemaking, tailoring, printing, farming, lumbering, bread making, laundering, soap making, needlework, basketry, massage, stenography, and we might go on almost indefinitely. Why all this? It simply means that we oftentimes must reach the heart through the hand.

SEVEN REASONS FOR INDUSTRIAL MISSIONS.

Why this extensive industrial activity on the part of missions? Why should missionaries who have been sent to preach the gospel spend any part of their time in teaching industries? There are at least seven good reasons why industrial education should be a part of missionary endeavor.

1. To promote the idea of the dignity of labor. This disdain of labor is found among nearly all backward people. A missionary in India says: "The dignity of labor is not generally understood by the people. We must teach them differently by putting our converts to work." From China: "The Chinese need to develop a sense of shame for idleness. The attitude of the average Chinese family of middle class is to discourage its members who wish to learn a trade, for that would degrade them socially." An African missionary says: "When we came here we could get no one to work for us, and the few who came were often sneered at and ridiculed because 'they sold their skin for money'—that is, they worked for wages."

2. To advance moral integrity and character, which is so often sadly lacking in non-Christian lands. The splendid Basel Mission in India, which operates six factories and employs thousands of people, states as one of its chief reasons for existing, its purpose to train the natives in diligence, honesty and steadiness of character. The industrial mission schools turn out

graduates who set high standards in integrity and character.

3. To raise the social plane and standards of living, in the community, is one of the chief reasons for industrial missionaries. A mission in India has taken orphans from among the outcast leather workers and trained them in making really high grade leather goods, with the result that they have repeated calls for their students to come as teachers or foremen in other institutions and factories. What a boon to this poverty stricken group of leather workers. Improved standards of work will bring a larger remuneration, and that will mean improved standards of living. An African mission realizing that social cleaning up and betterment depends as much upon women as upon men, requires each man who attends school to bring his wife and family with him. Everything from carpentry to brickmaking and gardening and housekeeping is taught. Families are thus sent back into far inland districts prepared to build homes, live well, teach, nurse, and they improve moral conditions mightily.

4. Industrial missions enable many students otherwise unable to attend school, to support themselves while getting an education. It is not only impossible for the average young man to pay his way through school, but it is very difficult to leave home at all without sending back something to help support the family. So it is hard to get boarding students without paying their way or providing a way for them to earn it. Formerly we supported students with scholarships secured in America. Our industrial work today is doing away with this expense however, and we believe that the education secured by boys who support themselves is worth much more than that given to him. Our Mission Boards, freed from the cost of maintaining students, may open new stations more rapidly.

5. Industrial schools open the way for Christian teaching. There are many people who cannot be won by approaching them directly with the gospel message. We must, in the words of Dr. Grenfell, "do something for them that they will understand." We must live our Christianity with him. The hospital, the school, the playground, must be our pulpit." The training of the hand has been an invaluable approach to the training of heart and soul.

6. Industrial missions make possible the self-support of native churches. The churches in America and Europe cannot finance mission churches permanently. It would not be wise. But these churches will never become self-supporting so long

as their members are too poor to assume the responsibility of church support. When we equip the native with ability to earn a fair living wage, the self-support of the mission church is assured.

7. Industrial missions will help to avoid the gulf that has opened in certain western countries between the laboring classes and the church, and will help to make the faith of the Carpenter of Nazareth the faith of all workers the world over.

BEGINNINGS IN OUR LUTHERAN MISSION FIELDS.

India.—We have not very much in the way of industrial training in India, except in our boarding schools, where the work of the school is done by the pupils. There is, however, an industrial plant at Guntur, presided over by Dr. and Mrs. Victor McCauley, and consisting of a training school, a printery, a carpenter shop and an orphanage. Clay modeling and drawing are among the subjects taught in the training school. Furniture of various kinds is made in the carpenter shop, which is crowded by the necessity for holding some of the training school classes in one end of the shop. There are about 165 pupils in the four classes of the school. At Rajahmundry there is a book depot and printery, which are practically self-supporting.

The largest industrial work in which we have engaged is that of the making of lace. The beginnings of this history date back as far as 1878, when the first lace, made by the older girls of Mrs. Schmidt's sewing class, was sent from Rajahmundry to Philadelphia. Later, in 1895, the whole question was brought up in connection with the revival of lace making, the development of the printery, and tile making, which had been begun at Tallapudi. At this time there was so much opposition in the Church at home to the idea of industrial work, as an improper use of the time and talents of the missionaries, that the Board "refused to assume any responsibility for the industrial work already established, discouraged its development, and declined to approve any new industrial enterprise." So it was not until 1904 that the lace industry was really set on its feet, by the aid of Mrs. J. H. Harpster, who saw its possibilities as an aid to the self-support of needy women, beside its value in teaching them diligence and cleanliness.

Our latest venture in the industrial line is agricultural. Several hundred acres of land near Guntur have been secured for a farming experiment, and it is proposed to use methods similar to those of Mr. Hig-

(Continued on page 26)



Intermediate

Department



PROGRAMS FOR INTERMEDIATES

The Intermediate Work Committee at its last meeting, in accord with the action of the recent National Convention, is beginning in this issue a suggested list of activities for the other departments of our work, the educational, social and physical. We commend the following for trial and it will please the committee chairman to receive criticisms, favorable or otherwise, upon this effort. Test from credit system standpoint.

FIRST.

Consult in March LUTHER LEAGUE REVIEW the Hints for Leaders connected with the treatment of the topics for April. These likely contain suggestions for application. Each League or superintendent can label the suggestions.

EDUCATIONAL PROGRAM.

As indoor season is nearing an end begin the summarizing of the First Aid efforts if any.

A trip to some institution, public library, or place of production with note books for first-hand impressions and later fuller development.

A brief study in change of seasons.

Plan a home-garden plot. Centering attention on a few vegetables and make a study of them.

SOCIAL AND INNER MISSION SERVICE (SOCIAL SERVICE.)

Let confirmed portion of League give a reception to newly-confirmed group. A few brief talks along lines of welcome, wishes, testimony in order.

If any other organization in church gives such a reception plan to make the intermediate attendance 100 per cent.

Offer Church Council to clean up around church.

Express willingness to make flower-beds around church.

Dig garden for a widow or twelve-hour working-day man.

Secure a garden and as a League dig, plant, and maintain in order to produce for some institution or other needy object. Work under experienced gardener.

A social recognizing winners of indoor competitions.

PHYSICAL DEPARTMENT.

Marble season is nearing its end. In tournament find champion. Thus discouraging the "keeps" idea. (Boys.)

Woodcraft is seasonable; a trailing arbutus jaunt, or a study of the woods' life coming to life.

A visit to an orchard, recalling at some time Matt. 21:19 and Luke 13:8-9.

Summing up indoor physical work, also health culture exercises.

First conference on summer camp.

If deemed advisable organize baseball team. Indoor baseball talk.

PHYSICAL PROGRAM

THE INTERMEDIATE GIRL.

We hear a great deal about our Intermediate Boy. But what about our Intermediate Girl? This month we have a plan especially for her.

We are concerned about "keeping fit," and teaching our girls to develop strong, healthy bodies.

Have every girl make suggestions on "how to keep fit." One will suggest daily exercises; another, care of the teeth; another, nine hours' sleep, etc.

Have the leader select ten of the requisites for "keeping fit" and give a list of these to each girl. If through the topic the leader has made the girls realize the body is the temple of God, they will be eager to "keep it fit" and keep the ten rules.

Make an attractive "keeping fit" chart for your room. Write the girl's name on the chart when she decides to live up to the rules. Take five or ten minutes at each meeting to have each girl tell how she is keeping the rules. Some credit should be given on the chart for the rules kept.

Leaders! Send today for "Ten Talks to Girls on Health," by Augusta Rucker, M.D. (Woman's Press, 600 Lexington avenue, New York City.)

Invite the director of physical education in your schools to come to your meeting and teach simple exercises to be used daily.

Go to your local Y. W. C. A. center and they will help you to establish your ten rules; or consult Chapter 2 of the manual, "The Girl Reserve Movement" (you can get this at the Woman's Press also).

May 6, 1923.

"THOSE POOR MISSIONARIES"

May Memory Context—Psalm 91.
(Chapter VII, "India On the March.")
May Scherer.

HINTS FOR LEADERS.

By all means have for use a copy of text-book, "India on the March." In fact, it could be well if Leaguers owned personal copies as part of the personal library they are gathering.

Follow closely the methods suggested in the article prepared by Miss Scherer.

Learn the names of missionaries leaving for foreign missionary work. Sing after names are repeated, "Speed Thy Servants, O Lord, O Lord, Speed Them."

Prayer—For missionaries under discussion in article.

Secure from Literature Headquarters, 14 Drexel Building, Philadelphia, Pa., for distribution, the brief pamphlet sketch of Anna Kugler's life. Also her card photograph. These might be given to those who to review most ably in the summary of the lives under discussion.

Have Missionary Committee boost the special mission object of the League.

(Look over next week's Hints for Leaders. See if any assigned work is possible.) To advertise the meeting, have a poster in the shape of an outline map of India. Put on the map any of the many startling statistics about India. "If you want to hear the interesting things about (map), come to the Luther League meeting (date)."

THE TOPIC.

For the meeting:—

Leader—The Bible lesson is from Mark 10:28-31 and James 2:5. (*Ask all of the members to turn to the tenth chapter of Mark.*) Mark tells of the challenge made to Jesus by Peter. Mark 10:28. Jesus' reply to Peter is recorded in Mark 10:29, Verse 31 gives Jesus' statement of a reversed order. Read James 2:5.

Leader—Our lesson is about three missionaries to India. Our book calls them "Those Poor Missionaries." I think that, after we have studied about them, we shall feel that they should be called "Those Happy Missionaries." I am going to put on the blackboard the names of these missionaries, and as we study about them I shall put under each name the facts that we learn about them. (*Put names on blackboard, or if blackboard is not available, distribute sheets of paper to members and ask them to make lists for themselves.*)

Let us first study about Rev. Edward Fairbanks. 1. His physical appearance (paragraph 2, page 135). 2. His territory

(last part paragraph 2, page 135). 3. His headquarters (paragraph 1, page 135).

Mr. Fairbanks is able to do so much for the people of India because of his friendliness. They have learned that he loves them. During famine days he worked night and day to relieve their suffering. To his school in Vadala many of the brightest boys in India come from the little village schools. Some of his greatest opportunities come through his dispensary. He has a native, well trained doctor at his dispensary. In time of plague or famine he is there to help himself.

More about his methods of work (last paragraph, page 137; first paragraph, page 138). (*The following items can be put on the board under Mr. Fairbanks' name, either as each paragraph is told or after the last one has been told: Attractive, Friendly, 500 square miles, 100,000 people. Works through—1, Schools; 2, Dispensary; 3, Daily Life.*)

Leader—Our second missionary is Dr. Anna Kugler. Most of us feel that we know her. Some of us may have seen her and heard her. Certainly she is one of our greatest Lutheran missionaries. She has not been back in India long since her last visit to America.

1. Dr. Kugler and the Mission Board (page 138). 2. The beginning of her work (page 139).

Leader—Dr. Kugler's work has grown. In four years more than 100,000 patients were treated in her dispensary. After fifteen years she was said to have the "finest mission hospital in all South India." She has saved the lives of many women and children of India and has many friends among the people of India.

3. The story of one of her friends (pages 142, 143).

Mrs. McCauley has told a story that shows how the people love Dr. Kugler. (*This story, pages 141, 142, should be memorized and told.*)

Dr. Kugler is not young any more. It has not been long since she was in America looking for others who will be ready to take her place when she no longer has strength to keep up her work. Dr. Kugler's hospital is calling for American doctors. (*For the blackboard: Lutheran missionary, Trained for a doctor, Went out as a teacher, Persistent, Treated 600 cases first year, Well known in all denominations, Beloved by people of India, Honored by English Government, Largest Hospital in South India, Needs help in hospital.*)

Our third missionary is Mary Reed. Her story is a wonderful one. At one time, when she was in American on furlough, she found that she had leprosy. She would not

tell her mother or any of her friends. After the first shock that came to her she recognized in the affliction, which most people would have regarded a hopeless one, an opportunity to serve in a new capacity. She decided that she would keep on working just as long as the Lord gave her strength; but that, instead of going back to her former field, she would go to the leper colony and serve the lepers. When Mary Reed left home she walked down the front walk and waved her hand at her mother, saying that she would not kiss her goodbye, because it would seem that she was going away; but that if she just waved a goodbye to her mother and friends it would seem just as if she were going on a short visit. Thus her mother was saved from any danger of contagion and was not saddened by the knowledge that her daughter was going away to be a leper. Mary Reed went back to India to the leper colony and is now in charge of a beautiful leper asylum, where she is giving her life for her India fellow-sufferers. (*For the blackboard: Contracted leprosy, Kept the secret, Volunteered for work in a leper colony, Head of splendid leper asylum, Her disease arrested.*)

All these missionaries about whom we have studied are happy in their work. Let us close this part of our program with what Mr. Sam Higginbotham has to say about these missionaries who are working in India (*pages 141, 142*).

— — —
May 13, 1923.

"GREAT WORDS"

Psalm 91.

Rev. H. C. Erdman.

HINTS FOR LEADERS.

Hymns—"Nearer, My God to Thee," "Jesus, Thou Joy of Loving Hearts," "Count Your Blessings."

Prayer—For Nearness to God.

Have poem quotations in Pastor Erdman's article memorized.

Take this 91st Psalm and on blackboard enumerate the *reasons* for blessings as shown in the Psalm. These occur in stanzas 1, 2, 9, 14, 15.

Likewise enumerate the blessings forthcoming from these reasons as shown in stanzas 3, 4, 5, 6, 7, 10, 12, 13, 14, 15, 16.

Debate—Resolved that the Presence of God is the Best Protection in Times of Epidemics.

Stress the memory work for May. This Psalm is the memory section for the month. Somehow encourage this. Appoint a Memory Work Secretary to remind Leaguers of this fact.

Single Psalm copies can be secured very cheaply from the American Bible Society, Bible House, Astor Place, New York City.

As a service act some might be given away with good results.

(See next week's Hints for Leaders. See if any assigned work is possible.)

THE TOPIC.

Psalm ninety-one contains a large number of great words. From the rich treasury we select this lovely expression, "The Wings of God." Psalm 91:4. "He shall cover thee with his feathers and under his wings shalt thou trust." The wings of the mother eagle is likely referred to. Let us study several other verses where the expression occurs. Ex. 29:4, "Ye have seen what I did unto the Egyptians and how I bare you on eagle's wings and brought you unto Myself."

Ps. 17:8, "Keep me as the apple of the eye, hide me under the shadow of thy wings."

Ps. 36:7, "Therefore the children of men put their trust under the shadow of thy wings."

Ps. 57:1, "Be merciful unto me, O God be merciful; for my soul trusteth in thee: yea in in the shadow of thy wings will I take refuge, until these calamities be overpast."

Mal. 4:2, "But unto you shall the Sun of righteousness arise with healing in his wings."

Alexander Maclaren says beautifully "The mother eagle spreading her dress wing over her eaglets is a wonder symbol of the union of power and gentleness. It would be a bold hand that would drag the fledglings from that warm hiding place, and dare the terrors of that beak and claws. What tenderness of fostering protection that ascribes to God, and what warmth and security it asks for men. If we would be kept we must be hidden, that if these frail lives of ours are to be dear to God they must be passed nestling close to His side. Deep secret communion with Him is the condition of His protection of us."

The Wings of God—Wonderful Protection—Security. God is the "Most High"—the Almighty. Notice in this Psalm the great dangers and evils mentioned, and how our God protects the trusting soul from them all.

Up to the hills I lift mine eyes,
Th' eternal hills beyond the skies;
Thence all her help my soul derives,
There my almighty Refuge lives.

He lives—the everlasting God,
That built the world and spread the floods
The heavens with all their host, He made
And the dark region of the dead.

He guides our feet, He guards our way,
His morning smiles bless all the day;
Our holy Guardians' wakeful eyes
Admit no slumber, nor surprise.

Should earth and hell with malice burn,
Still thou shall go and still return,
Safe in the Lord; His earthly care
Defends Thy life from every snare.

How wonderfully Luther sets forth God's protection in the great Reformation Hymn:

A mighty stronghold is our God
A sure defense and weapon
He helps us free from every need
Which hath us now o'ertaken, etc.

What wonderful tenderness and gentleness is suggested by the wing. How warm and satisfied and comfortable the little birds are under the mother's wings. What love they feel. God does more for us.

He'll never quench the smoking flax
But raise it to a flame;
The bruised reed He never breaks
Nor scorns the meanest name.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

Turn to Matt. 23:37 and hear Jesus use this expression, "How often would I have gathered thy children together even as a hen gathered her chickens under her wings."

Protection there from all the evil devices and power of the enemy of our souls. Gentleness and tenderness and comfort and warmth and soul satisfaction and peace and love there.

The wings of God not only suggest the strong defense and tenderness and comfort in God, but in the verse where it occurs there is set forth in clear light man's way of reaching that asylum, "Thou shall take refuge."

May 20, 1923.

"HOW TO KEEP PURE"

Phil. 4:8.

Rev. Oscar F. Blackwelder.
Scripture Lesson Eph. 4:21-24, 29.

HINTS FOR LEADERS.

1. Determine to make your topic very practical. Don't deal very much in generalities. Realize the present day temptations to youth.

2. Try hard to bring real conviction in teen age hearts. No boy or girl is really "saved" until he or she is clean.

3. Remember, you can't force young folks or anybody else to be good. But you can love them to it.

4. The "White Cross" is referred to in Pastor Blackwelder's article. Ask some one to tell the meaning of the "White Cross."

5. Sing "Beautiful Saviour, King of Creation," but before doing so have the words of each stanza, one stanza at a time, read carefully aloud so that the beauty of the Saviour may be felt.

6. Pray at close in concert the single petition, "Lead us not into temptation."

7. From Phil. 4:8 take each item for thought and in a few moments list for thought a True something, an Honest something, a Just one, a Pure one, a Lovely one, one of Good Report.

8. Secure for room motto Matt. 5:8.
(See next week's Hints for Leaders. Is anything for assignment?)

THE TOPIC.

In a store window recently I saw a suit of clothes with a big card hooked to the coat. On this card was printed—"Slightly Soiled. Greatly Reduced." Not only is a suit of clothes worth less when soiled, but we are, too.

Every week I attend a certain organization of about eighty high school boys. A few meetings ago a very important moral question was to be voted on. The president asked the other boys for volunteer sentence prayers. Over thirty boys responded. One boy's prayer I will never forget: "May we live up to the White Cross on our pins."

Jesus must *make* us pure before we can *keep* pure. So let's ask Him in our prayer tonight, "Wash me and I shall be whiter than snow."

And Jesus will help us to *keep* pure, too. We just can't do it by ourselves, and He knows it. Some folks think they can. But the best and biggest men, like President Harding, William J. Bryan and John R. Mott, all depend on Christ to help them to be pure. George Washington, Abraham Lincoln, Robert E. Lee and Theodore Roosevelt looked to Jesus every day for help. We must follow their example.

Let us ask Christ to help us keep our words pure. Folks largely judge us by what we say. Just like sparks come off a fire, so our words are sparks from our souls. One of the best ways to keep our words clean is to realize that Christ hears every word we say.

Ask Him to help us keep our *tongues* pure. We taste with our tongue. If there are going to be any drunkards twenty years from now, the boys of today will have to be them. I helped in the funeral of a man who died a few months ago from stomach trouble. His life was cut short of what most men with his general health live to be by about twenty-five years. The doctor told me whiskey was the cause.

And Christ wants to help us keep our *hands* pure. I use the word "hand" to stand for what we *do*. "Actions do speak louder than words." Right now promise God that you will never use your hands for anything that is low, mean and dirty. May we use our hands all our lives to build up rather than tear down. Remember, "Christ has no hands but our hands to do His work today." Say to Him:

"Take my hands and let them move
At the impulse of Thy love."

Most of all Christ wants to help us keep our *hearts* clean. As a boy thinks in his heart, so is he. "The purest heart within outshines the fairest skin." A big, good man once said, "My strength is as the strength of ten because my heart is pure." What goes on in our hearts will soon come out. Christ knows what is in our hearts right now. The stories we read, the pictures we see, and what we hear others say—these are the things that put thoughts in our hearts. "Who shall ascend into the hill of the Lord or who shall stand in His holy place? He that hath clean hands and a pure heart."

—♦—
May 27, 1923.

WHAT THE FLAG STANDS FOR

Rev. Franklin Marlatte.

Scripture Lessons—Mic. 6:7-12; Gal. 5:1.

HINTS FOR LEADERS.

Assign to some member as a reading, "The Star Spangled Banner." Have another member tell the circumstances of its composition.

Sing "My Country, 'Tis of Thee."

Have the American Flag and the Christian Flag in the front of the room.

Have some member bring a copy of the National Geographic Magazine of October, 1917. (This copy will likely be from some one's files, and, therefore, great care should be taken that it is not torn or marred by those desiring to see the flag pages.)

The meeting should be well planned so that as much time can be given to the discussion of Christian ideals as to National ideals.

Social Application—Gather flowers for memorial graves.

Related Scriptures:

Gen. 9:8-17—God's Flag of Covenant.

Ex. 13:21-22—God's Flag of Leadership.

Is. 11:10-12—God's Flag of Promise.

Jn. 8:32—Christ's Flag of Freedom.

Relation of Topic to Scripture Lessons:

The sacrifices of Israel were the expressions of their ideals of righteousness and a confession of their own inability to live in perfect righteousness. The sacrifices were observed not only because commanded by God, but as a visible expression of their religious aspiration. Oftentimes the Children of Israel offered their sacrifices but forgot to keep the rules of the God who appointed the sacrifice. Now God demands more than forms and ideals. He demands honest characters, clean hearts and active spirits, as in verse eight the prophet says, the Lord requires "of thee to do justly, to love mercy, and to walk humbly with thy God."

The flag stands for our ideals as Americans. The flag is the visible emblem of our nation's fundamental principles. We all love the flag and rise to our feet when it is unfurled. But this is of no value unless we are honorable in our actions, upright in our living and clean in our thinking. In time of war devotion to our nation's ideals will lead us, under the flag, to sacrifice our lives for our country.

A like relation exists with us in our Christian profession. When we were confirmed we vowed allegiance to Christ and the Church. Now this allegiance must not only take the form of words when we sing, "Onward, Christian soldiers, Marching as to war, With the Cross of Jesus going on before," but it must also cause us to carry out every commandment we learned in our catechism, love the Church that gave us our Christian training and be willing to sacrifice everything for Jesus Christ.

The second Scripture, tells us to stand fast in the liberty wherewith Christ has made us free. The freest man in our country is the man who does not violate any of the laws of our country, and who lives securely under the protection of our flag. So the Christian is the freest man in the world, because he keeps all of God's laws and lives securely under the guarantee of Christ, whose emblem of salvation is the cross.

The topic, What the Flag Stands For. Read the paragraph in the October, 1917, National Geographic, page 301, "The Significance of Our Colors," and the following paragraph, "Biblical Origin of the Red, White, and Blue."

It would be harder to tell what the flag does not stand for than what it does.

It stands for Loyalty—Loyalty is that quality of character that makes a person true to the thing he loves.

It stands for Patriotism—Patriotism is that quality of citizenship that makes a person love his country.

It stands for Honor—Honor is that quality of life that makes a person stand for the right.

It stands for Inspiration—Inspiration is that quality of feeling that makes a person desire to do the noblest of deeds.

It stands for Freedom—Freedom is that quality of conscience that makes a person live above every evil influence.

It stands for Liberty—Liberty is that quality of soul that makes a person joyful in the thought of triumph over past servitude and slavery.

It stands for Victory—Victory is that quality of mind that makes a person know how and when he conquered.

N. B.—See next week's Hints for Leaders. See if anything is for assignment.

Boys

By FRED W. HEINS

Show me the boy who never threw a stone
at some one's cat,
Or never hurled a snowball swift at some
one's high silk hat,
Who never ran away from school to seek
the swimming hole,
Or slyly from a neighbor's yard green ap-
ples never stole—
Show me the boy who never broke a pane of
window glass,
Who never disobeyed the sign that says
"Keep off the grass,"
Who never did a thousand things that grieve
us sore to tell,
And I'll show you a little boy who must be
far from well.

—E. A. Guest.

BUT—that does not mean that boys should be allowed to run their own course, sow their wild oats, and all will come out right in the end. True manhood grows from the boy who is neither a sissy nor a rough-neck. The sissy is the boy who has had too much care, who has never known the fun of being a real fellow; the rough-neck is the one who has not had any guidance, but makes a habit of doing what he pleases about or else of doing nothing. The latter is the tree never pruned or cared for, the former is the tree pruned so much that its power to grow is checked.

In the guidance a boy gets between the ages of eleven to eighteen generally lies the difference between the community parasite and the useful citizen. But more important to us who are Christians—between these ages the trend toward a Luther or an Agassiz is acquired.

What can we Luther Leaguers do to decide this trend? Everything. Boys of adolescent age will take advice from us who are just a bit older when sometimes they will not pay much attention to what the old say. But especially will they respond more to a man than to a woman. To the average boy of fourteen years of age or over a woman's advice is too much like "preaching." They think that women want boys to be goody-goody. They will, however, idolize a man and follow his suggestions, the more indirect the better. Don't let them think they are being "worked on."

How reach them then? 1. Be a boy yourself. 2. Be a boy yourself. 3. Be a boy yourself. Try to think as they think, to like the things they like, to do the things they do. If they are at the age when they do not like girls, be a narrow-minded bachelor, at least do not talk about love. They think

little of the man who is in subjection to a mere woman. They want the hero. If they are in love there is no use to deny the fact or to ridicule them. Remember that you were in love once or still are, and guide them to a pure, holy love, and make use of this time when they would gallantly do anything for their lady fair to feed their ambitions on worth-while endeavor and help them to break any bad habits.

How get acquainted with a strange boy? When introduced, don't make it a formal affair. Give him a good, hearty handshake, call him by his first name, and proceed to talk directly to him. Don't ask some one else present, "Does he do this or that?" or remark on how fine a boy he is. Don't start speaking to him about the weather or some such commonplaces. Find out what he's really interested in, start him talking about it, then your way is open. Ask him if he is a baseball player, if so, what position he plays, or, if he is in the country, ask him about fishing or hunting. If you are a stranger to the place, get him to tell you the points of interest, telling something about which he knows more than you. Then work out some plans for the future, arousing his enthusiasm by your own.

If you are already acquainted with him enlist his co-operation in getting others to do something big. He'll be glad to be a booster, to work at some task.

With a boy, sixteen or over, you may be successful in individual work, taking a hike or a fishing trip with him alone; but in general boys will respond best to a group affair, and will not feel as if they are being practiced on, as they may in individual work unless you can be a real chum.

When the fireworks are started, there are a few cautions to be kept in mind. Never doubt a boy's honor until he is absolutely convicted of wrong, and even then do not let him think that no one trusts him any more. Try never to become angry, at least not to express it. A cool, decisive tone accomplishes more. Be very slow to give a judgment, but when you do, carry out what you say.

No matter how discouraged you may be or how gloomy the day, or how grumpy you feel, be cheerful, and you will get much better results. Putting the happy outlook on a hard job or a dark situation is much better than commanding, scolding or fretting. Joy is contagious. Smile even if you do not feel like it, and you will laugh at yourself for feeling out of sorts.

Finally, be what you want your boys to

be. Boys soon detect the hypocrite, and the hypocrite is often the person who makes his moral laws higher than he cares to accept for himself. Do not let your boys think for a moment that Christianity is only for children, and that older folks are good only in order to set a good example for them; in short, that belief in Christ is sort of a Santa Claus game, a Santa Claus in whom no one really believes when he grows up. They'll soon want to grow up and do as the grownups, and so will lose their simple faith.

The only way to keep them from illusion is for you to be a real, sincere lover of Christ yourself, to be as particular about what you do as you want them to be. Then no preaching will be needed; your life will speak.

In order that you may be your best, PRAY. Pray for the success of your work with them; pray for each one individually, discussing his problems with Christ; pray for your own growth in the Christian life. Then the story of Christ will not be a fairy-story to them, but a reality.

The country needs real men; the Church needs real men; real boys make real men; boys to be real, worth-while boys, need YOU.

"I'd like to be a boy again, a carefree prince of joy again,

I'd like to tread the hills and dales the way I used to do;

I'd like the tattered shirt again, the knickers thick with dirt again,

The ugly, dusty feet again that long ago I knew.

I'd like to play first base again and Sliver's curves to face again,

I'd like to climb the way I did a friendly apple tree;

For, knowing what I do to day, could I but wander back and play,

I'd get full measure of the joy that boyhood gave to me."

—E. A. Guest.

INTERMEDIATE LEAGUE BANQUET

The Intermediates love to get together for good times, especially to eat!

Once a year have a banquet for the Intermediate League.

Have songs and cheers.

Let the Intermediates have a song and cheer which they have adopted as their own.

Decorate with the Luther League colors.

Use the Luther League Rally Hymn.

Get some one to speak to these teen-agers who is aggressive and full of spirit.

Close with a challenge to the members to make their society a power in the congregation.

EDUCATIONAL DEPARTMENT

(Continued from page 19)

ginbottom at Allahabad. William Bem-bower who served a number of years as an assistant to Sam Higginbottom, at Allahabad, India, has been called by the Board of Foreign Missions to take charge of this enterprise.

Africa.—When David A. Day went to Africa he realized that industrial work was the first step toward remedying the unwholesome physical condition of the people. He set them to work on a new home and school building, for the boys and girls he was gathering in; he started the planting over again of the mission land, and made the mission boys partners in the enterprise of raising palm nuts and coffee. He secured a further grant of 590 acres from the Liberian Government, and procured an outfit for manufacturing cane sugar. He established a blacksmith, carpenter and machine shop, where the boys could learn these trades. He directed native workmen in the building of a small steamboat, to run to Monrovia—"the first steam craft that ever navigated the St. Paul River." The engine was shipped from this country, but all the rest of the work was done at the mission.

At our main station today the boys are now operating a shoe shop, tanning the hides themselves; a tailor shop, where most of the garments worn by the boys are made; a carpenter shop and a printery. At the Emma V. Day Girls' School, all the clothing worn is made by the girls, who also do all the housework, and care for the grounds of the school, beside considerable farm work. Under James W. Miller, our missionary builder, the natives have had good industrial training in carpentry, stone-masonry and concrete work, and the making of bricks, at Muhlenberg station, is now contemplated.

West Indies.—For fifteen years there has been an attempt made to foster industrial work in Porto Rico.

The Women's Missionary Society has been largely responsible for the small beginnings.

There has been sent to America for sale consignments of products, consisting of the wonderful "calada," or drawn work, the bright colored and odd seeds which are strung into necklaces, and souvenirs of various kinds, baskets, fans, hats, etc.

Classes have been established in the various stations where children and young people, as well as older ones, too, are taught lace making, basket weaving and other arts of this character.



Junior Department

DEAR JUNIOR LEADERS:

May the Juniors and their Superintendents all share in the joy of Easter!

Did you have a special Easter program with your Juniors? We would be glad to hear about it.

The time for Spring Rallies is here. Junior Chairman, arrange one for your district. Get the Juniors together and have a program. Write to the office for plans.

Here is our slogan:

A Junior Chairman in every State or district.

A Junior League for every Senior League.

Every Junior League using the Junior topics, the Reading Course, and working in the Fifteen Point Program (see January REVIEW).

Let us

All work together,

Realize the opportunity that is ours,

The privilege we have in training the children,

The great importance of the work,

And strive forward to this goal.

Yours for the children,

BRENDA L. MEHLHOUSE,

Junior Chairman.

PINS! ORDER NOW!

Celluloid pins. A set of five—with the black cross, the red heart, the white rose, the blue field and the gold circle of our Junior League emblem. The Juniors love to work for these, earning one after another by faithful attendance, leading the meeting, or other requirements. Get enough for each Junior in your League. Order from the office. Price 10 cents a set.

THE JUNIORS AT WORSHIP.

The Junior League fosters a worshipful spirit in the children.

This is accomplished in three ways. Daily Bible Readings, Church Attendance, Prayer.

DAILY BIBLE READINGS.

Use the Daily Bible Readings at the head of each topic.

Have the Juniors read these at home.

Call for these six stories in the meeting each week.

Have six Juniors give these.

The seventh verse each week is a memory text.

Teach this each week in the meeting.

At the end of six months, 1 Cor. 13, will have been learned.

Point 2 on the 15 Point Program is two-thirds of your Juniors reading these Bible verses.

CHURCH ATTENDANCE.

Encourage the children to attend the church service.

Put up a Church Attendance Card or "Go to Church" Roll.

Cut from grey cardboard a church, put the names of all the Juniors on it, and add a gold star for every service attended.

Give out small cards and have the Juniors write on these the hymns sung and the text of the sermon.

Ask the pastor to have a children's service two or three times a year.

Point 3 on the 15 Point Program is one-half of your Juniors in attendance at church for three months—not necessarily consecutive Sundays.

PRAYER.

Teach the Juniors to pray.

Have them write out prayers to be read in the meeting.

Pass out sentence prayers and have Juniors read these.

Name a specific object for prayer, and telling different Juniors beforehand, call on them to pray for that cause.

Name a number of definite objects for prayer and have all the Juniors stand with bowed heads and pray silently while these objects are mentioned.

At next meeting name the different causes and as each is named a Junior should make a brief petition for that cause.

Finally ask for prayers by the Juniors themselves.

Point 15 calls for prayer in the Junior meeting.

(NOTE.—In the January REVIEW a 15 Point Program was outlined for all Junior Leagues, and each month under the head of "Methods" three of the points of this program are explained. We urge every Junior League to become a Standard League by following this program.)

THE MAY TOPICS.

The May Topics consist of a program for a Mother's Meeting, a missionary lesson, and two programs on Helpfulness. The Bible Readings have been furnished by Mr. Chas. W. Fuhr, of the Junior Committee; the Bible Lessons were prepared by Mrs. A. J. Fenner, of Philadelphia; Miss Grace Drayer, of the York District, wrote the lesson stories, and the hand work suggestions were compiled by Mrs. A. F. Keller, Utica, N. Y.

May 6, 1923.

A MOTHER'S MEETING

DAILY BIBLE READINGS.

Monday, April 30—St. Matt. 5:3. Memory Text.
 Tuesday, May 1. Deut. 5:16. Our duty to our mothers.
 Wednesday, May 2—Ex. 2:1-9. What the mother of Moses did for him.
 Thursday, May 3—I Sam. 2:18-19. What the mother of Samuel did for him.
 Friday, May 4—St. Matt. 15:22-28. What a mother did for her daughter.
 Saturday, May 5—II Kings 4:18-22; 32-37. What a mother did for her son.
 Sunday, May 6—St. Luke 2:51-52. Jesus—the boy—obedient to his parents.

PROGRAM.

Hymn.

Opening prayer by one of the Juniors.

Special music—(piano solo by one of the Juniors, or a song by four or five Juniors).

Welcome—(a few words of greeting to the mothers by one of the smallest members.

Hymn—"I Think When I Read That Sweet Story of Old."

Talk by one of the Juniors—"What mothers can do for the Junior League."

Talk by one of the mothers—"What the Junior League does for boys and girls."

Demonstration of a regular Junior meeting (to show the mothers what the work really is, and to better secure their co-operation).

Hymn.

Bible Drill—(Bible Sharpshooting—as suggested in the March topics).

Bible Lesson given by one of the Juniors.

Topic given by five or six Juniors (it is suggested that the topic studied the week before be given again at this meeting).

Discussion.

Closing prayer and hymn.

Greetings from the Superintendent to the mothers. (Or perhaps one of the Senior League officers can give a talk on the work of the League and the part the mothers have in sending the children to the Junior League.)

Closing hymn.

HINTS.

Invite all the mothers of the congregation to this meeting.

Cards, to which have been fastened white paper carnations can be sent as invitations.

A display of any hand-work made by the

children should be arranged. Decorate your room with ferns and white flowers.

At the close of the meeting have an informal social hour.

Let the Junior President help the Superintendent in this.

Serve lemonade and cakes or some simple refreshments.

The aim of this meeting is to show the mothers the value of the Junior League and secure their co-operation.

May 13, 1923.

ADVENTURES IN HEALING IN INDIA
(Missionary)

DAILY BIBLE READINGS.

Monday, May 7—St. Matt. 5:4. Memory Text.
 Tuesday, May 8—St. Mark 1:39-45. Jesus heals a leper.
 Wednesday, May 9—St. Mark 2:1-12. Jesus heals a man sick of the palsy.
 Thursday, May 10—St. Mark 3:1-5. Jesus heals a man with a withered hand.
 Friday, May 11—St. Mark. 5:1-13. Jesus heals a man with an unclean spirit.
 Saturday, May 12—St. Mark 10:46-52. Jesus heals a blind man.
 Sunday, May 13—St. John 5:46-54. Jesus heals the nobleman's son.

(The missionary topic each month is based on the Junior text-book, "The Wonderland of India," price 45 cents paper cover; 60 cents clothbound.)

Poster. On a white card draw in outline a hospital and two Red Cross nurses (or cut these from a magazine). At each corner of the card put a large Red Cross. At the bottom of the card print

"Doctors and nurses and little white pills To heal all diseases and cure all our ills, At Junior League on —, at —."

Hymn. "From Greenland's Icy Mountain."

Scripture Lesson. Mark 5:21-24; 35-43. A Little Girl Jesus Healed. Given by six Juniors.

Prayer. For our hospitals, doctors and nurses in India.

Roll Call. Answered by different names given Jesus.

Offering.

Introduction. Leader should bring out thought of how the work of the medical missionary appeals to all because it shows the loving spirit of Christianity.

Lesson Stories. From Chapter 7 of "The Wonderland of India," select several stories to be told by the Juniors.

Leader can follow this outline in a talk afterward to bring out Chapter 7:

Disease and sickness in India—its prevalence—how regarded and treated. Medical missionaries in India. Dr. Ida Scudder, Dr. Anna Kugler.

Hand-Work. The older ones write the story of the chapter in their notebooks. All work to arrange an exhibit of the work accomplished in the class. Mount all the

pictures available of India, finish up notebooks, complete the Indian village. Arrange to have at the close of this study on India an exhibit and public meeting. Suggestions for same will be given at the close of the June missionary topic.

Recreation. Have a Missionary Quiz. Arrange a series of questions on the lessons on India, divide the Junior League on two sides, as in a spelling bee, and ask the questions. Those failing lose their places, and the side which has some one standing longest wins the Quiz.

May 20, 1923.

BEING GOOD NEIGHBORS

DAILY BIBLE READINGS.

Monday, May 14—Matt. 5:5. Memory Text.
Tuesday, May 15—St. Luke 10:25-37. Who is my neighbor?
Wednesday, May 16—Zechariah 8:16-17. What we should do to our neighbor.
Thursday, May 17—Leviticus 19:13-18. What we should not do to our neighbor.
Friday, May 18—St. Matt. 25:34-40. The Christian idea of being a good neighbor.
Saturday, May 19—St. Matt. 22:36-39. What makes a good neighbor.
Sunday, May 20—St. Matt. 7:12. The Golden Rule of life.

Posters. To advertise this meeting, print the verse:

Big girls, little girls, girls of every size,
Come to our meeting if you are wise."

and decorate the card with pictures cut from fashion magazines. Or on a white card in the center draw a large Luther League emblem, surround it with children and young people. At the top of the card print in large red and blue letters—"Juniors—Intermediates—Seniors," and at the bottom in black and yellow letters, "Come to our big Luther League meeting on Sunday evening at 6.45. Joint meeting. Program by the three societies. U R invited."

If you want just one card for all of your May meetings follow the suggestions in the February REVIEW for the Topic for March 1. Use Dennison's Crepe Papers Nos. 289 and 67—figures of children with balloons and bunches of apple blossoms—this will make a very attractive spring time poster. Add a slip at the bottom of the card for each meeting.

For a Birthday Roll, or for an Attendance record, make a card in the same way, and use the smaller apple blossoms to paste after the names of the birthday children, or to record the attendance.

To increase your membership during May use a "Fish Bowl Roll." On a green card draw a large globe or aquarium. Tell the children that they shall be "fishers of men," that each new member brought is a fish caught, and cut tiny fish from white paper, giving them a gold-fish appearance by the use of crayons of all colors, and paste one

of these in the bowl for each new member, writing the name of the new member above it and the name of the one bringing that person below.

Opening Exercises. Prayer, Psalm, Roll Call, Minutes, Offering, Hymn.

Bible Lesson. The Good Samaritan. The road from Jerusalem to Jericho was dark and stony, with mountains on either side. Often robbers hid behind the rocks. One day a man was traveling along this road, when robbers sprang out and took all that he had and left him wounded in the road. Soon a priest came that way and when he saw the wounded man he turned, walked over to the other side of the road and passed him by.

Next a Levite, a man from the Temple, too, came along, and when he saw the man and found that he was not of his class he, too, passed by on the other side of the road.

Then a Samaritan, a man of another class, hated by the Jews, came along; surely he would turn aside. But when he saw the sick man he hurried to him, poured soothing oil on his wounds and bound them up. Then tenderly lifting him on his donkey he took him to an inn. All through the night he cared for him, and next morning when he had to continue his journey he left money with the inn keeper to care for the sick man. (St. Luke 10:30-36.) Which do you think was a neighbor to this man?

(To be read by three Juniors.)

Bible Drill. Have a Bible Bookcase.

Make a chart with the Books of the Bible.

Make each of the different groups—(5 books of the Pentateuch, the 12 Historical Books, the 5 Poetical Books, the books of the 5 Major Prophets and the 12 Minor Prophets, and the 4 Gospels, the 1 Historical book, the 14 Pauline and the 7 General Epistles of the New Testament) a different color.

Drill the children on these and have them study at home, group by group, until the whole bookcase is learned.

(Unless home work is done, this drill cannot be covered in specified time.)

Lesson Stories. (1) A Man Who Was Everybody's Neighbor—Fliedner.

Almost two hundred years ago, there was born in Eppstein, Nassau, in Germany, a child who was named Theodore Fliedner. His father was a poor pastor, who died when the boy was but thirteen years of age. It was only through years of severe self-denial that he was enabled to receive an education which fitted him for the ministry.

After graduation, Fliedner became pastor of a small congregation in the little town of Kaiserswerth. So poor were his people that he was compelled to go on a collecting

tour, first through his own territory and later through Holland and England. While in these countries he became greatly interested in what was being done for the poor and the outcast, and he decided to undertake similar work in his own country. He interested himself in behalf of prisoners, and for years visited the penitentiary every two weeks in the neighboring town of Dusseldorf. He founded a home for women who had been prisoners and were released from prison. This was known as the Magdalen Home. He started the deaconess work which has made the institutions at Kaiserswerth so well known all over the world.

Fliedner was not a man such as the world calls great; he was neither brilliant nor eloquent, but he was a man of prayer and faith. And it was because of this that God opened the hearts of men and women to provide the means whereby he might carry on his great work. God does not need so much material things as He does persons who are willing and would be instruments in His hands to do His will. When He finds people of this kind He always finds plenty of hearts and hands to furnish the money and means with which to carry on the work.

(2) Practical Stories.

From work such as Fliedner started has grown in the Lutheran Church what is known as Inner Missions. That means each man and woman, each boy and girl, should be kind and care for all the helpless, sick and sorrowful, and do all they can to make them happy. When we do a kind act for Jesus' sake we are doing it to Him.

Grandma White had broken her leg. She wasn't really "Grandma," but all the girls and boys in the neighborhood called her that because she loved them and was always ready to listen to the stories of their good times, and to help them in their little troubles. When Grandma was well she was always busy about her little home and in the yard, and every Sunday she would be seen regularly going to the church, "God's house," as she called it. The older folks loved her, too, and many stopped to chat with her each Sunday morning. So it was with general sorrow that the neighbors heard of her misfortune.

Tom Barnes, coming home from Junior meeting one Friday evening, was talking with his special friend, Dick Parker. "I wonder what we could do for Grandma White," said Tom. "Gee! won't she miss going to church," said Dick. "Yes, she certainly will, especially the sermon," replied Tom. Then there was silence for a few minutes. Suddenly Tom threw his hat in the air and shouted, "I have it." "What

have you?" demanded Dick, fearing that his friend had suddenly taken leave of his senses. "Why," said Tom, "don't you remember Pastor Brown telling in church a few weeks ago about a little paper with a Bible reading and a sermon and a hymn in it that could be sent to those who were sick and shut in?" "Oh, yes," said Dick, "he called it the 'Message for the Day.'" "Let's go and ask him where we can get it," suggested Tom. So in a few minutes two boys were standing before their pastor and somewhat breathlessly telling their story. Their pastor was very glad to have them come to him and he told them there were a number of others in the congregation who would enjoy the little paper. So the upshot of the matter was that the boys took their big idea to the next meeting of Junior League, and the Juniors decided to buy enough of the Messages to supply not only Grandma White but all the other shut-ins with a message for every Sunday in the year.

Picture Study. Use Perry Picture No. 583; "The Good Samaritan," giving a short talk on the same. Small pictures may be given to each Junior, or one large one may be used by the leader.

Memory Work. Make a chart on Helpfulness. Cut a cross from black cardboard, write or print on it verses on Helpfulness.

Have the children hunt these verses in their Bibles, select the best to print on the chart.

Memorize these in the meeting.

Hand-Work. Let us adopt a slogan at the end of our meeting—"Serve Others," for example.

Make a motto printing "Serve Others" to hang in your home.

Print it on white drawing paper 9×3 inches.

Permit the Juniors to decorate according to their ability.

Some will make borders, others fancy initials, etc.

Put a ribbon or cord to hang up.

For the smallest Juniors get sewing cards (plain) from Milton Bradley Co., Springfield, Mass.

Leader will have to write in pencil the motto.

Children can then sew it in colored yarn.

Closing Exercises. Hymn, Lord's Prayer, Mizpah Benediction.

Recreation. To impress the lesson of Helpfulness let the Juniors invite to this meeting a group of poor children of the neighborhood, or some children from one of the settlements.

At the close of the lesson have a "party" for these children.

Play ring games, Hide the Handkerchief,

ndfold Games, Going to Jerusalem, and
ssy Wants a Corner.

Sing a few songs.

Have refreshments, lemonade and pret-
s, ice cream cones, or lollypops.

As souvenirs, arrange to have a gift of
ne toy from the five and ten cent store
each of the visitors.

SUGGESTIONS FOR A JOINT MEETING.

The Senior topic calls for a joint meet-
of the three societies—Junior, Interme-
te and Senior.

Have the Juniors attend and take part in
program.

Let one give the Bible lesson as given in
Junior topic.

Have another tell the story of Fliedner.

Have the President of the Junior League
ke a short talk, "What the Senior League
do for the Juniors."

Have another (preferably one of the
rs) talk on "When We Become Seniors."

If you have recently had a Junior con-
tation or rally have one of the Juniors
e a report of this.

May 27, 1923.

FRIENDS OF THE POOR

Monday, May 21. St. Matt. 5:6. Memory Text.
Tuesday, May 22—I Kings 17:8-16. Elijah a friend
a poor widow.

Wednesday, May 23—Acts 9:36-42. A woman (Dor-
) who is a friend of the poor.

Thursday, May 24—St. Luke 14:12-14. A Christian
for having a party.

Friday, May 25—James 2:2-5; 9. Being partial
he rich is sin.

Saturday, May 26—I Cor. 13:3. Love (charity)
et be the motive for giving to the poor.

Sunday, May 27—James 1:27. Being a friend of
poor a part of pure religion.

Posters. On a bright orange card draw
arge owl.

Copy this from the "Wise and Other-
e" Column of "Young Folks," or cut
e from Dennison's crepe paper, roll No.
838.)

Print underneath—"Be Wise and Come
our Junior meeting, on —, at —."

Opening Exercises. Prayer, Psalm, Roll
ll, Minutes, Offering.

Bible Lesson. Jesus, the Friend of the
or.

Jesus as a humble servant was ever found
ong the poor and lowly. He healed the
s and comforted the broken-hearted.
ead Luke 4:18.) The hungry were also
(Matthew 15:36, 37.)

The widows were cared for and little
ldren were brought unto Him to be
ssed. Through all Christ's teachings we
rn of His love for the poor. "The Lord
reth the poor," and teaches us that we
uld care for them. "He that has pity
on the poor lendeth unto the Lord; and
t which he hath given will He repay
again." (Prov. 19:17.)
Christ tells us that if we hear not the

cry of the poor then when we are in need
our cry will not be heard.

The poor may not always be those who
lack worldly goods. The poor in spirit
are the humble, and Christ said, "Blessed
are the poor in spirit, for theirs is the
Kingdom of Heaven."

(Have three Juniors give the above para-
graphs calling on others to read passages
given.)

Bible Drill. Teach Books of the Bible
by the Bible Bookcase, described in topic
for May 20.

Lesson Stories. (1) Passavant, The
Friend of the Poor.

William Passavant was an American,
who, like Fliedner, of whom we studied
last week, devoted his life to the cause of
the helpless. Born in the same town of
Zelienople, in the western part of Pennsyl-
vania, as a boy we find him sympathetic.
In his games at school he delighted in feats
of daring and bravery. His mother used
often to send him to some sick or poor
family with provisions and clothing, and
thus he early learned to think of the poor
and helpless, and to try to relieve suffering.

While at college, Passavant gave his
heart to Christ and soon after his confirma-
tion, discovering that the colored people
in the college town were without means of
worship, he organized a prayer meeting
and Sunday School among them.

Upon graduation from the Theological
Seminary at Gettysburg, Pa., Passavant en-
tered the ministry and after serving for
a short while two small mission churches
in Baltimore he was called to become pastor
of the First English Lutheran Church at
Pittsburgh. During his pastorate there he
spent much time in laboring among the
poor, ministering to their bodies, and win-
ning many of them to Christ. After eleven
years of such service his health began to
fail, and his parents bore his expenses on
a trip to Europe. While in London he was
impressed by the work of a Jewish Orphan
Asylum erected by a devout Jew in memory
of his wife. He decided then and there to
erect an Orphans' Home in America, and
started the funds for the same that very
day by saving the cost of the ride to his
lodging-house and walking there instead.

While in Germany Mr. Passavant visited
the institutions at Kaiserswerth, about
which you heard last week. He was so im-
pressed with what he saw that he left a
sum of money with Pastor Fliedner with
which to send several deaconesses to Amer-
ica. With these deaconesses Mr. Passavant
started the deaconess work in America, to-
gether with hospitals and orphanages.

We have not the time to tell about these

(Continued on page 33)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NORTH CAROLINA

The State Luther League is given a page of the North Carolina Lutheran for their use. This will be edited by Miss Eva Peeler, of Salisbury, N. C. Local Leagues should send their communications for publication to Miss Peeler.

ST. JAMES

The St. James Luther League of Concord is planning to have a large Mission Study class during Lent.

Christmas morning the League went out at 4:30 and sang carols to the shut-ins and to the Jackson Training school boys.

The League has pledged \$300 to our State League. The envelope system is proving very successful with a voluntary pledge for each Sunday from each member. There will be a self-denial and thank offering during Lent.

SPENCER

Calvary Luther League has an active membership of twenty with an average attendance of fifteen. This League is paying a pledge of \$60 to the State Work, and is also paying for a piano for the church.

NEW JERSEY

Dr. Walter P. Steinhäuser has been appointed Editor-in-Chief for 1923 of *Commercial Education*, a monthly professional journal devoted to all the various interests of commercial education. He will handle this work in connection with his position at The Tome School for Boys, Port Deposit, Maryland, where he is Head of the Department of Commerce. Dr. Steinhäuser has been a contributor to commercial educational journals for the past twenty-seven years and is well-known to the profession generally. He served four years as State President of the New Jersey State Luther League.

KENTUCKY

LOUISVILLE DISTRICT

First Church, Louisville, organized a year ago, reports 100 per cent. increase in membership. They meet every Sunday at 7 p. m. All but two meetings during the year were led by the young Leaguers themselves; flowers were distributed to the shut-ins at Thanksgiving time; Christmas carols were sung for the sick members on Christmas Eve.

THIRD CHURCH, LOUISVILLE

At the beginning of 1922 the membership of this League was 35; at the present time it has more than doubled. Enthusiasm and league spirit has likewise increased. The average attendance at the devotional meetings is 50. The League edits and publishes a mimeographed monthly, "Messenger," for the congregation. Assistance is given the Pastor, and cottage prayer meetings for the shut-ins of the congregation are conducted.

SOUTH CAROLINA

COLUMBIA

The American Lutheran Survey is printing serially an authorized translation of "Vom Trost des Evangeliums," a pamphlet just published by Prof. Dr. Carl Stange of Göttingen. The translator has the following to say on the value of the pamphlet:

TRANSLATOR'S NOTE—The pamphlet entitled "The Comfort of the Gospel" by Professor Doctor Carl Stange of Göttingen is distinguished from the multitude of religious pamphlets flooding the American market in this, that it contains substantial meat and not a grand aggregation of words and sentences covering general emptiness of thought. The author clearly proves that his subject was thought out well before he delivered it as a finished product to the press. The three articles contained in the pamphlet were not dashed off with the pen at the inspiration of the moment. The inspiration was followed by careful study and planning. He meditated—most pamphleteers do not.

It is very fortunate that there should be an interchange of theological thought between the American and European conservative Lutheran theologians. We need more of it to establish our claims on scholarship. Our Pastors and people have not yet drained the vast treasure "over there" of religious and other knowledge accumulated in years of experience, diligent study and thought. It is to our own advantage to read and digest good literature. Hence, Dr. Carl Stange's booklet deserves the widest circulation possible. (Signed) E. W. HAMMILL

OHIO

SPRINGFIELD

The Luther League of the Third Church has supplied each member of the Sunday School with a Bible and pasted the Luther League Rally Hymn as sold by the Luther League of America in the Sunday School books.

AKRON AND MANSFIELD

AN ATTENDANCE CONTEST.

The Luther Leagues of Trinity, Akron, Ohio, and the First Church, Mansfield, Ohio, closed a three months' attendance contest Sunday night, January 28. Each person present at the meetings counted one point. The getting of new members was not a part of the contest. The total attendance for the thirteen Sundays was, Akron, 2,285 persons, and Mansfield, 2,296, the latter winning by five. The contest was very close, as these figures show. The highest attendances at any one meeting were, Akron, 433, and Mansfield, 481. The smallest attendances at any one meeting were, Akron, 88, and Mansfield, 91. The average attendance (and here someone has to be cut into slices to get the right decimal, for we have to bring it down to decimals): Akron, 175.76; Mansfield, 176.15. Reports were given each Sunday of the attendance of the other league. The Mansfield League had a graph showing the attendance from week to week.

THE VALUES OF THE CONTEST.

Inasmuch as there were no special credit for new members, the unfortunate experience of membership contests were eliminated. The contest has placed the Luther League more prominently before the memberships of the congregations. The parents have been impressed with the fine work done by the Luther League. The value of the Luther League to the congregation as a training school for church workers has been clearly demonstrated.

The congregations are more impressed with the prime importance of work among the young people.

The young people have had an excellent training in special work. The intensive work has inculcated the missionary spirit, the spirit of stewardship. It has gotten the young folks to realize the value of planning good meetings, as well as giving them experience in planning and carrying out special things. It has instilled the spirit of greater willingness for service for Christ and the Church.

MARYLAND

MEMBERLAND

The Luther League of St. John's Church contributed five dollars to the European relief work of the National Lutheran Council.

PENNSYLVANIA

The Twenty-ninth Annual Convention of the Bucks, Montgomery and Chester Counties, Luther League was held on February 22, 1923, at Grace Church, Hatfield, Pa., Rev. H. A. Weaver, Pastor.

Rev. J. F. Kramlich of Royersford, Pa., conducted the devotional services at the morning session and J. H. Wisler, District President, presided over the meeting. The morning session was devoted to business and reports of the State and National Delegates.

The devotional service in the afternoon session was conducted by Rev. C. M. Snyder of Grace Church, Norristown, after which nomination and election of officers were held. J. H. Wisler, the retiring President, thanked the delegates and members of the district for the honor and support they had given him during his administration and conferred the duties and rights of president upon the newly elected President, Rev. Luther Graeff, of Grace Church, Norristown, Pa. Mr. Graeff, in a very fitting and able manner, thanked the League for the honor conferred on him and asked for the co-operation of each Leaguer.

Prof. Marks, of Allentown, very ably presented the subject "Church Music." He associated church and Sunday School music and showed how to develop a taste for good music.

State President, Mr. Francis Leopold, brought greetings from the State body and reported the work progressing throughout the State.

A letter of greetings was read from Mrs. Sarah Mayberry Feidler, our former Recording Secretary, now a Missionary in India. Prof. Walter Waidelich, of Sellersville, made a motion to send greetings to Mrs. Feidler.

The retiring President, J. H. Wisler, was instructed to report the proceedings of the convention to LUTHER LEAGUE REVIEW and also in *The Lutheran*.

An address made by Mrs. E. C. Cronk, of Philadelphia, on the subject "I Can Do Anything" was very ably discussed.

The devotional services for the evening session were conducted by Rev. Warren Nickel, of Audertown, Pa.

Prof. E. E. Fisher, D.D., of Mt. Airy Seminary, Philadelphia, delivered a most beautiful and instructive address on the subject, "What the Church Owes the Young People, What the Young People Owe the Church."

CORRECTION

In last month's News Items relative to Berks District the item for benevolence should have read \$1,112.90, instead of \$2.90.

JUNIOR TOPICS

(Continued from page 31)

institutions, but I believe many of you boys and girls will be able to name some hospital or motherhouse that was started as a result of Passavant's work.

Passavant's motto was, "I must work the works of Him that sent me while it is day."

(2) *Practical Stories.* (1) Juniors can find many opportunities for helping the poor and showing kindness to them.

It was a cold, blustery day in late November. School had just let out, and the streets were full of boys and girls. Ruth and Erma were walking arm in arm down the street toward home when they came face to face with two smaller girls, both very poorly dressed. The one little girl had removed her coat and was holding it over her head.

"Oh! Look at that little girl," said Ruth, "don't you think she must be cold?" "Yes," said Erma, "I wonder why she wears her coat over her head. Seems to me she'd be warmer with it on her back." "Let's stop and speak to them," said Ruth. "Little girl, why are you wearing your coat on your head?" The child hesitated then said in a small voice, "'Cause I have earache." "Well, don't you have a cap," asked practical Erma. "No, I haven't," said the child.

Ruth and Erma looked at one another and then slowly turned away. After a moment Ruth said, "You know that money Uncle Charlie gave us? I haven't spent mine yet and I was going to stop on my way home and buy myself a book." "I have my money, too," said Erma, "let's put it together and buy a tam-o-shanter for that little girl." "Oh, yes, let's," said Ruth. So they quickly retraced their steps and in a short time all four girls were in the store selecting a nice warm "tammy" for the little girl. It was hard to tell which were the happiest girls. I wonder if you can tell.

(2) Jesus loves not only those of our own land, but he wants us to be kind to those who have come here from other lands and who sometimes feel very, very lonely and are hurt by the sneers and teasing of their playmates.

"Mother wouldn't let me go to Emily's party," said little Hattie Gray next day at school. "She said she did not want me mixed up with Dagoes and Hunkies and all kinds of girls. Mother said she guesses they would have had Chinese girls there if any had been handy." "And what if they had?" spoke up Marion. "My aunt is a missionary in China, but she is at home now, and she brought some Chinese girls who are here at school to our house for

dinner and they were lovely, so there!" "I saw a girl from India when I was with mother this summer. She spoke in a great big missionary meeting. She was just as pretty as any of us, although her skin was darker."

"What makes people of white skin so much better than people of darker skin?" asked the teacher. The girls did not know she had heard them and felt embarrassed. "I do not know," said Frances. "What does?" "I do not know either," said the

teacher. "The question is, have we any right to think we are better? Think about it, girls." (Taken from Augsburg Lesson Teacher.)

Picture Story. Use Perry Picture No. 797M, "Christ Healing the Sick."

Memory Work. Add verses to the Helpfulness Chart (see Topic May 20).

Hand-Work. See notes of May 20.

Making these will take two periods.

Closing Exercises. Hymn, Lord's Prayer Mizpah Benediction.

Public Sales

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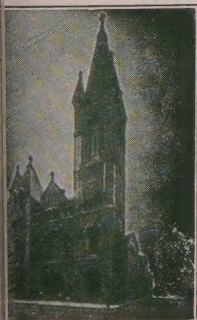
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